

NOTES ON THE HISTORY OF THE
CONGREGATION OF SAINT BASIL

III



UNIVERSITY OF ST. MICHAEL'S COLLEGE ARCHIVES
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**"Inquire of the former generation and
search diligently into the memory of
the fathers" Job 8,8.**

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Mar. 4, 1921.

Canadensis Provinciae Congregationis S. Basilii

MEMBRA

SACERDOTES

SACERDOTES

1.	Rev. J.J.M. Aboulin	29.	Rev. N. McNulty
2	H. Bellisle	30	F.D. Meader
3	L. Beuglet	31	T.V. Moylan
4	R.T. Burke	32	J.T. Muckle
5	E. Burns	33	V.J. Murphy
6	L. Bondy	34	E. Murray
7	H. Carr	35	W. Murray
8	M. Christian	36	S. Nicholson
9	C. Collins	37	M. Oliver
10	A. Côté	38	E. O'Neill
11	C. Coughlin	39	T.P. O'Rourke
12	D. Cushing	40	J.E. Pageau
13	D. Dillon	41	M.J. Pickett
14	V.I. Donnelly	42.	V.R. J.F. Player
15	C. Donovan	43.	Rev. J.C. Plomer
16	A.P. DuMouchel	44	E.J. Plourde
17	D. Forestell	45	F.G. Powell
18	F. Forster	46	F. Rafferty
19	P. Grand	47	L. Renaud
20	T.J. Hayes	48	V. Reath
21	T.J. Heydon	49	M.T. Roach
22	P.J. Howard	50	W.J. Roach
23	A.E. Hurley	51	N. Roche
24	M.V. Kelly	52	W. Rogers
25	J. Kennedy	53	M.J. Ryan
26	R. McBrady	54	F. Semande
27	E. McCorkell	55	W. Sharpe
28	J. McGuire	56	P. Shaughnessy

57. Rev. J.J. Sheridan	60. Rev. J. Sullivan
58. J. Spratt	61. J. Walsh
59. B. Sullivan	62. E.J. Welty

SCHOLASTICI

1. Dom. E. Allor
2 F. Bart
3 V. Burke
4 H. Butler
5 J.D. Dillon
6 L. Dolan
7 B. Forner
8 J. Glavin
9 C. Kelly
10 V. Kennedy
11 C. LeBel
12 R. Lowrey

SCHOLASTICI

13. Dom. T. McDonald
14 W. McGee
15 B. Morrissey
16 M. Mulligan
17 A. O'Brien
18 J. O'Loane
19 L. Rush
20 W. Storey
21 E. Tighe
22 V. Toole
23 G. Todd
24 T. Vahey

[Copied from a list in the files of the
Secretary General of the Congregation]

WEATHER REPORT - SUNDAY, JUNE 14, 1863 3

	6:00 a.m.	2:00 p.m.
Pressure	29.722	29.669
Temperature (Max. 84.8, Min. 56.8)	61.2	77.5
Wet bulb	57.4	67.5
Relative humidity	78%	57%
Wind	0 miles per hour SW 5 miles per hour	
Sky	Clear, slightly hazy. 6/10 cloudy.	

Remarks

Very heavy dew in the morning. Sheet
lightning in the West at 10:00 p.m.

(Obtained from the records of the Dominion
Meteorological Station, Toronto)

After the stormy days of the French Revolution, when France was beginning to recover from the wound it had received, Mgr. d'Aviare, Archbishop of Vienne, and afterwards Archbishop of Bordeaux, paid a visit to the tomb of St. Francis Regis, in the mountains of Vivarais. Beholding with grief the great want of priests in that portion of the Lord's vineyard, he conceived the idea of establishing an asylum where young men might in a short space of time be educated for the priesthood. Three priests entered into his views, and began in a stable to teach the elements of Latin to young peasant boys. This institution, so humble in its origin, was founded at St. Symphorien. This community of priests thus begun continued to increase and prosper until 1821, when several of its members left it to enter the parochial ministry. Five priests only remained, and

these formed an association among themselves, taking, however, no vows. Several years before, the school begun at St. Symphorien had been transferred to Annonay. In 1822, the congregation took the title of St. Basil. The establishment of the association as such was especially due to Mgr. Brulley de la Brunière, Bishop of Mende.

In the beginning, its members promised to spend their life in the congregation, and not to leave it without informing the Superior of their intention three years beforehand, and renewing their petition each year in writing. They received an annual sum of 200 francs for their clothing. In 1852, however, they agreed to take vows which were to be temporary after a novitiate of four years, and perpetual after the reception of Holy Orders.

In the same year, Mgr. de Charbonnel, Bishop

of Toronto, Canada, who had been their pupil, called them to his diocese. Their college at Toronto, begun with eleven pupils, had increased to the number of one hundred by the year 1856. It bears the title of St. Michael's College, and it has a church attached to it, dedicated to St. Basil. A few years since, the author preached the exercises of a spiritual retreat to the students of this college, and he will always remember with pleasure the edification given him by the members of the Congregation of St. Basil.

The congregation possesses also a flourishing college at Sandwich, Ont., in the diocese of London. The present Bishop of that diocese, Rt. Rev. Denis O'Connor, was, before his elevation to the episcopacy, a member of the Basilian Congregation, and president of the college at Sandwich. The Basilians have, also,

a house in Detroit, Mich., where they administer the French Canadian parish of St. Ann's, one of the oldest parishes in the United States, founded in the beginning of the last century, and the scene of the labors of Fr. Gabriel Richard, who, for a time, was a member of the United States Congress.

The object of the Basilian Congregation is the Christian education of youth in general, and, in particular, the direction of colleges, or "petits-seminaires". It also embraces every other sacerdotal ministry compatible with the life of community. In 1837, Pope Gregory XVI. declared the Congregation of St. Basil to be a praiseworthy institution.

The Basilians have educated numbers of useful members of the Church and society, and many religious orders, especially the Jesuits,

have drawn subjects from their colleges.

(Copied from "History of religious orders, a compendious and popular sketch ... by Rev. Charles Warren Currier. New York, Murphy & McCarthy, 1894. p. 486-487)

SOUTH-WEST PROSPECT, OR BIRD'S-EYE VIEW OF
ST. BASIL'S CHURCH, AND COLLEGE OF ST. MICHAEL,
TORONTO. WILLIAM HAY, ARCHITECT.

We are happy to lay before our Catholic readers a view (an engraving four columns wide headed this article) which will not fail, we trust, to interest them - it is that of the new College of St. Michael, already commenced in this city. This edifice, of a style new, as yet, in this country, but well known and appreciated in England, France, and Germany, is situated in one of the most delightful localities in the vicinity of the city. It is sufficiently removed from the city to be free from its turmoil and bustle, and yet near enough to enjoy the advantages of its vicinity.

The new establishment, raised 125 feet above the level of the lake, over which the sight

extends, commanding a beautiful prospect, and besides, surrounded by groves of cooling and delightful shade, seems to unite the most favourable advantages of a college - a pure atmosphere, the calmness of solitude, the charms of the country, and convenience of the city.

The plan is the work of a very able architect, Mr. Wm. Hay, well skilled in the knowledge of his art, and whose conceptions, full of taste and simplicity, have acquired him a high reputation in England and Scotland. The whole group of St. Michael's College, as represented in the view, when circumstances will permit to complete it, is calculated to accommodate 200 pupils. The principal wing, which is now about to be built, is 90 feet in length, and 40 in breadth, and the height is 48 feet; at the West of which is a Church in process,

whose dimensions are 100 in length, by 50 in breadth - affording a Chapel for the convenience of the pupils, and also a new facility for the Catholics of the environs to assist at Divine Service on Sundays and Festivals.

The buildings are arranged in the form of a quadrangle, after the manner of the ancient English colleges. The Church occupies one side of the square, and consists of nave and aisles, with extended chancel and side chapels. The style of the sacred edifice is severe first pointed, or that which prevailed in England about the middle of the thirteenth century. The roof is of open timber construction of bold design, which will form an imposing feature in the internal aspect of the Church. The tower, situate at a corner of the nave and crowned by a light, graceful

spire opens, at its base, a communication between the Church and the low cloister seen in the foreground of the picture. This cloister forms part of a continuous ambulatory around the entire quadrangle.

The Collegiate buildings are grouped together on the remaining sides of the square with regard to convenience and propriety of arrangement. They consist chiefly of Class-rooms, Community-room, Refectory, Dormitories, and private rooms for the Superior and Masters, with domestic buildings for the servants of the institution.

The irregular boundary lines of the ground have afforded the Architect an opportunity of giving a very pleasing and picturesque constructive effect to the grouping of the more open part of the quadrangle. The ground

rising considerably above the level of the street, renders a flight of steps necessary, which is here protected by an elegant Gate-house, ornamented with niches for statuary, and surmounted by a pinnacle and cross. There also appears, rising over the low cloister, the ancient quadrangle Cross in the middle of the square, which, in ancient days of faith, frequently formed the rich sculptured canopy of a sacred fountain, and will, in this case, probably be connected with a well in the centre of the Court.

The portion of the buildings proposed to be erected in the first instance, and which are now contracted for, is a part of the Church, and the contiguous wing of the College, the site for which has been excavated, and the building is about to be commenced immediately.

Having thus spoken of the building, it may not be out of place to say a few words regarding the studies in the College. We need not mention religious instruction, which forms the principal, or rather fundamental basis of all true and solid education. The Masters whom our venerated and beloved Bishop has charged to prepare for the sublime functions of the Sanctuary, and other duties, the select youth of his diocese, are naturally, by their character of priests, the most able men to instruct children in religion, and the duties it imposes; and as they are well aware that it is not enough to sow the good seed, but that they should also prevent the bad from spreading, and suffocate it, they will not fail to watch over the children committed to their care with all the zeal of their ministry.

The courses of study are divided into two departments, - one Commercial, and the other Classical. The first, for such pupils as require only a limited instruction suitable to the ordinary occupations of life, which comprises Reading, Writing, the study of the English and French languages, Arithmetic, Book-keeping by single and double entry, the elements of Algebra and Geometry, History, Geography, and the primary principles of Natural History. - The second is adapted to those who prepare themselves for a more learned profession, and embraces the study of the English and French, Latin and Greek languages, of Mathematics and Natural Sciences, Geography and History - Ancient and Modern.

In both departments the pupils are exercised in Literary Compositions according to their age

and class. If it be required by parents, they can receive also lessons on Drawing and Music. The method of teaching is that which is generally adopted in the best Colleges. Instead of putting the children of each section under the tuition of one common master, who could not well attend to one portion of his class without neglecting the other, they are divided into different classes, under several masters, and by that means, each Professor having to watch over a very limited number of pupils, can more easily keep up the emulation of the most advanced, and excite the tardy dispositions of the inactive.

The Directors of the College are men devoted by profession to the training of youth. They belong to a religious society placed under the patronage of St. Basil, which was founded in

the stormy epoch of the great French Revolution, when the Church of France lamented the death of her Pontiffs, and many noble victims of the exterminating sword. One of the most illustrious Prelates of this desolated Church, conceived, from the very days of calm, the project of preparing for his diocese a new generation of Levites, who might some day replace the glorious martyrs of faith. For this purpose he called together some priests, who, like himself, had escaped, as by miracle, the fury of the tempest, - communicated to them his design, and desired to have it put into execution. The humble Seminary thus formed, was at first concealed, through prudence, in a very small valley of the mountains of Vivarais, a Province of the South of France, not far from the venerated tomb of St. John Francis Regis, because it would have

been dangerous for them at that time to make themselves known, much more to found an establishment in a city.

But when the victorious sword of Napoleon had impressed fear in the minds of the wicked men, reanimated the courage of the good, and re-established the shaken foundations of society, the first Fathers of the rising Order of St. Basil left their solitary retreat, on the pressing invitation of the inhabitants of Annonay, and commenced in that city the first College, directed by Priests, in the south of France. It was Napoleon, then Consul, who granted them this authorization, and thus opened to their zeal a wider field. How many pious Priests, how many men of learning and virtue, were formed in that house, and in the others founded since by the Order of St. Basil, without speak-

ing of other Prelates it gave to the Church of France? It was in its bosom that Providence fostered and first prepared the worthy Bishop of this vast diocese, who was sent to Toronto at a time when all things were to be established, edified and maintained, and when so much zeal, activity, self-denial, energy and prudence were required in the first Pastor of the diocese. The Society from its foundation up to the present day, has been constantly and exclusively devoted to the education of youth.

Since teaching is an art by which men, as in all others, are formed by good examples and practice, we feel confident that we have for our College, Masters, who are not apprentices in their profession. Several among them have been employed in the training of youth from ten to twenty years, and all have had the advantage to

be educated in the school of experienced men. Our city is from this time endowed with a good College.

Let all Catholics, all friends of education rejoice and support an Institution, the prosperity of which will so efficaciously constitute the happiness of many families. The founding of an establishment of this kind is not only a blessing for the Catholics of Toronto, but it highly concerns all those, whom Providence has directed to and settled in this Province, and who wish to procure for their children the advantages of a solid, Christian education. We see with admiration the exiled sons of Catholic Ireland, all over the American Continent, their adopted land, remember with such affection their mother country, and contribute liberally from their daily earning, their mite to support

its religious institutions. We have no doubt but the Catholics of Canada will have the same interest in an institution which, we trust, will soon give them, what they most regret of father-land - good Priests for themselves, and good teachers for their children.

(Copied from a clipping of "The Catholic Citizen, Toronto, Canada West, Thursday, August 16, 1855" preserved in the archives of St. Michael's College)

The Pontifical Institute of Mediaeval Studies.

Radio Broadcast, Sunday, January 21st, 1940.

Reverend Gerald B. Phelan.

News went abroad about two months ago that the Institute of Mediaeval Studies, located at Saint Michael's College, Toronto, had been granted a Pontifical Charter empowering it to confer special academic degrees and constituting it a Pontifical Institute - the only Pontifical Institute on this side of the Atlantic. Among the listeners-in on this radio-broadcast, there are no doubt many who never heard that item of news and many for whom the news of that event held little or no significance. Others realized that it was a singularly important event, because they knew that the Holy See does not issue solemn decrees except on very important occasions. But they were not in a position to grasp the real

significance of that action on the part of the Pope. Only those comparatively few persons who were familiar with the unique development in Higher Catholic Education, which had been in progress at Saint Michael's for some years, appreciated the full meaning and importance of the canonical erection of the Institute of Mediaeval Studies as a Pontifical Institute.

I, therefore, welcome this opportunity to explain the purpose, object and work of the Institute and to state how it came to pass that our Holy Father, the Pope, bestowed upon it such a signal mark of His august approval.

During the long history of European civilization since the time of Christ, the seeds of Christian thought and life, sown by Our Blessed Lord and His Apostles, took root, grew and flourished into the great and glorious culture

of the West. We are still living in the tradition of that Christian culture, although it has been rapidly declining in recent centuries and is to-day menaced with destruction. There was an age in history, however, in which the civilization of the West had reached a high point of perfection and when human thought and life were permeated with Christian ideals. But that age had been neglected and long forgotten by historians and many persons honestly imagined that it was a period of obscurity - The Dark Ages. Yet, those were the ages from which we, of modern times, have inherited much, if not indeed most, of what the nations, at this very moment, are defending against the enemies of civilization.

If learning and scholarship, in our day, is to discharge its true task of preserving and

perpetuating the traditional culture of Christendom, efforts must be made to understand, appreciate and reinterpret for our modern world the principles and practices of those forgotten Middle Ages.

Many Catholic scholars and thinkers, the world over, have been long keenly aware of the need of such an undertaking; but the practical means to accomplish the task were not at hand. The Providence of God, however, was all along preparing those means; not in the ancient European centers of learning, nor in the great universities of the United States, but in a small Canadian college, founded in 1852 as a minor seminary for the preparation of young men for the priesthood. This was Saint Michael's College, Toronto.

Through years of quiet, unobtrusive, hard

work, the Basilian Fathers in charge of Saint Michael's College built up an institution of higher education which, when the time was ripe, became the center from which should emanate the fullest scientific knowledge of the Middle Ages, along with a deep appreciation and understanding of the importance of Mediaeval Culture for the preservation of the civilized life which we have inherited from the long past of European history.

Once the significance of the developement in higher education, which had been going on for years at Saint Michael's College, reached the stage when a special institute was founded to study Mediaeval Culture and thought in all its forms and in its many aspects and phases, it was not long before the Hierarchy of this country recognized its value and importance and petitioned the Pope to grant His exalted sanction

and approval to the work. The Holy Father graciously acceded to the request of the Archbishops and Bishops of Canada and raised the Institute of Mediaeval Studies which had been founded at Saint Michael's College in the University of Toronto, to the rank of a Pontifical Institute with full powers to confer, in the name of the Holy See, special academic degrees for advanced work in the field of Mediaeval studies.

In order to present in clearer form the stages in the development of this unique project in education, I beg leave to mention a few details in the history of Saint Michael's College.

From the date of its foundation, in 1852, Saint Michael's College grew and flourished. For the past sixty years its progress has been closely linked with the steady development of

the University of Toronto. From 1881 to 1910 Saint Michael's was affiliated to the University and from 1910 to the present it has been one of the four officially federated colleges of the University. The other three colleges in federation are: University College, which is non-denominational; Victoria College, for students belonging to the United Church of Canada; and Trinity College, for Anglican students. Saint Michael's represents Catholic learning and culture within that University Federation which Sir William Mulock, Chancellor of the University, has described as Canada's greatest contribution to the organization of education on the college and university levels.

Faithful to their task of representing Catholic learning and culture in the University of Toronto, the Basilian Fathers bent their efforts to make a

special contribution to the academic life of the University in the field of philosophy, particularly in the philosophy of Saint Thomas Aquinas, greatest of the philosophers and theologians of the Middle Ages, guide and patron of Catholic thinkers and scholars. Over a period of years, the faculty of Saint Michael's, while upholding the high standards set by the University in all departments of instruction, developed a particularly strong and vigorous department of philosophy. Prominent scholars from abroad were brought to Toronto to lend the weight of their learning and scholarship to this development. Among them were Professor Maurice DeWulf, of the University of Louvain, Sir Bertram Windle, President of the National University of Ireland, Professor Etienne Gilson of the Collège de France, Paris. It was in the course of this

period of steady growth that I was invited to come to Toronto and join the staff in philosophy at Saint Michael's.

Gradually the work of the department of philosophy extended beyond the scope of undergraduate requirements and before long students were being prepared and presented for advanced degrees in the School of Graduate Studies of the University of Toronto. The moment was opportune for broadening the field of study to embrace the whole range of mediaeval culture. Accordingly, on the suggestion of Professor Gilson, the College founded the Institute of Mediaeval Studies as a graduate school devoted to an intensive study of the civilization, life and thought of the Middle Ages. The work of building up a specialized library for this purpose was immediately undertaken and classes were begun in the building

which had previously been the residence of Sir John Willison, number ten Elmsley Place. There were ten students in attendance. At this time Father Henry Carr, the present Superior General of the Basilian Fathers, presided over the Institute and the academic work was under the direction of Professor Gilson and myself. We were assisted in this work by Fathers Muckle, Sullivan and the Late Father Henry Bellisle, all of the Congregation of Saint Basil.

To prepare for the future work of the Institute, several young Basilian Fathers who had distinguished themselves in their academic work in their respective universities in Canada, were sent to European universities - Paris, Strasbourg, Oxford, Louvain, Cracow and Rome - and to Harvard University in the United States. After their years of study and preparation abroad, these Basilian

Fathers returned to the Institute to take up the work of teaching in the particular fields for which they had been specially trained. Thus the scope of the courses of instruction and the field of research at the Institute were broadened to include, in addition to Philosophy, Theology, Mediaeval History, History of Canon Law, History of Liturgy, Mediaeval Latin and Vernacular Languages and Literatures. Palaeography - the science of deciphering ancient manuscripts - had already been introduced into the curriculum and was flourishing under the able direction of Father J.T. Muckle, C.S.B. The faculty of the Institute was further strengthened by the addition to its ranks of Professor Jacques Maritain, of the Catholic Institute of Paris and Doctor Gerhart Ladner of the University of Vienna and the Austrian

Institute of Historical Research.

With the growth of the Institute and the increase in the numbers of students, new quarters had to be found. Father McCorkell, Superior of Saint Michael's College, decided to erect the modern fire-proof building which now houses the Institute and which was completed in 1936. It provides space for a library of fifty thousand volumes, class-rooms, offices for professors, and a chapel.

Statutes governing the administration and academic life of the Institute were drawn up and submitted to the Holy See for approval. These Statutes were revised and amended by the Sacred Congregation of Seminaries and Universities in May 1936. By virtue of these Statutes, the Archbishop of Toronto became Chancellor of the Institute and his whole-

hearted support and encouragement of the work went far towards the realization of the hopes for its success. His Grace nominated the present speaker as President of the Institute and presented that nomination to the Holy See for confirmation, which, in due time was accorded. He likewise gave canonical approval to the nomination of the other professors and officials of the Institute.

In the spring of 1939, a petition, signed by the Cardinal Archbishop of Quebec and the other Archbishops and Bishops of Canada, was presented to the Holy See, praying that the Holy Father might grant the Institute canonical erection by Papal Charter, with power to confer degrees in Mediaeval Studies. His Holiness, Pope Pius the Twelfth, graciously deigned to hear this petition and, on His mandate, the Sacred Congregation of

Seminaries and Universities issued the decree, dated on the Feast of Saint Luke, October 18th, 1939, by which the Institute of Mediaeval Studies became the Pontifical Institute of Mediaeval Studies.

The significance of this event is manifold and I shall not attempt to deal with it exhaustively at present. There are two points however, which I should like to advance as particularly significant for the development of higher education in this country. The first point is that in embarking upon the project of establishing this center of advanced study of mediaeval thought and culture, the Basilian Fathers, and all those who had a share in the undertaking from the beginning, were well aware that they were entering upon an enterprise unprecedented in the history of higher Catholic education anywhere in the world. At

this Institute an intensive investigation of original sources and documents dealing with mediaeval culture in its whole scope and in its many aspects and phases would be carried on in an effort to acquire a full and accurate understanding of that much-too-neglected period of Christian civilization and to interpret the life and thought of the Middle Ages to the modern world. Never before had a curriculum of studies been drawn up like the curriculum prepared for the students of the Institute. It prescribed for the student not only a broad cultural appreciation of the literature, history and thought of the Middle Ages but also a thorough and accurate training in at least one highly specialized field of research within that period. It presupposed on the part of the prospective student a previous training in the

classics, in modern languages, in history and in philosophy equal to the highest standards of undergraduate instruction in the best universities and colleges of the country. But confident that there was much to be learned - much of the greatest importance for the preservation of Christian culture, much of deep and lively interest for all who are concerned to restore sound thinking and sane living to our modern world - confident, I say that there was much to be learned from an honest, thorough and scholarly study of the civilization of the Middle Ages, the professors of the Institute devoted their time and talents unstintingly to a searching investigation into the culture of those ages which were such a powerful influence in shaping the subsequent history of Western civilization. Always and ever, Saint Michael's College and the

whole Basilian community stood solidly behind this new departure in the field of education and supported it unflinchingly.

The second significant point which I should like to mention is that within ten years of the foundation of the Institute, the whole Canadian Hierarchy recognized the value and importance of the work being done there and unanimously petitioned the Holy See to accord the Institute its august approval. I have in my files many letters from Archbishops and Bishops in the Dominion expressing their enthusiastic admiration and unqualified approval of the work of the Institute and more than one of the members of the Hierarchy have written to say that they regard the granting of a Papal Charter to the Institute as the most important event in the history of Catholic education in this country.

Already the influence of the Institute is apparent in the educational world. Students come to Toronto to enroll in the Institute from the great Catholic, State and Private Universities of the United States and Canada. The Institute being devoted exclusively to post-graduate study, the number of students will always be limited, since only a chosen few can hope to meet the high standards of scholastic training required for admission to its courses. Nevertheless it is not unusual to have graduates from as many as fifteen different universities or colleges enrolled at the Institute at one time.

Among those who have in the past studied at the Institute, there are but few who are not now actually engaged in academic work; some twenty-five graduates of the Institute occupy teaching positions in colleges and universities

in Canada and in the United States. There they are carrying on the work of interpreting the Middle Ages to great numbers of students and inculcating in their minds and hearts a fuller understanding and a deeper appreciation of the long tradition of Christian culture which means so much for a sane solution of the harassing problems which vex our modern age.

The influence of the Institute is also exercised through the publication of scholarly works dealing with the history, philosophy, literature, art and science in the Middle Ages. Besides monographs dealing with problems of historical and philosophical research the publication of the Institute includes editions of unedited mediaeval manuscripts, translations into English of important Latin works written in the Middle Ages, translations of works in modern

languages devoted to mediaeval philosophical thought and an annual volume containing technical articles, studies and researches. The title of this annual volume is Mediaeval Studies. All these publications are issued by Sheed and Ward Inc., New York.

To train professors for such highly specialized work as is carried on at the Pontifical Institute of Mediaeval Studies, to equip and maintain a library such as is required for this advanced study, to print and publish the results of all this study and research, to carry on the work from year to year involves the expenditure of considerable sums of money. Apart from the financial assistance rendered during his lifetime by the Late Senator Frank P. O'Connor, the Institute has practically no resources except the generous personal sacrifices of the Basilian

Fathers, who have spared no pains to support what they have deeply realized is an undertaking of the highest importance for the future of Christian and Catholic culture. There are not a few Catholics whom God has blessed with an abundance of worldly goods; they would do well to consider that they could do much towards the preservation of that culture and civilization which has shaped our modern world and which hostile forces are now threatening to destroy, by endowing a chair in the Institute which Our Holy Father the Pope has Himself regarded as so important that He issued a solemn decree to place it in the unique position of a Pontifical Institute of Mediaeval Studies.

(Copied from the speaker's manuscript)

Richard Patrick Drohan was born at Toronto on the seventeenth of March, 1875. When two years of age, he was taken by his parents to live on a farm not far from Elora. He received his primary education at St. Mary's School, Elora, where he evinced more than ordinary intelligence. Upon attaining his tenth birthday, he received his first Holy Communion in the Church of the Immaculate Conception.

Anything that related to the knowledge of God had a great attraction for him. He loved to play the role of a priest, and on certain days would call his younger brothers and sisters into a room previously arranged with chairs in order to make it look somewhat like a chapel, and with all earnestness he would deliver a sermon, or try to imitate the movements of the priest during Mass. He found it

a supreme pleasure to be called upon to serve Mass. In his first attempt at serving as Master of Ceremonies of High Mass, he did so well that Brother Abness, director of the sanctuary boys, presented him with a beautiful leather bound, gilt-edge prayer book.

From his earliest years, the vocation to the holy priesthood seems to have been his central and dominant thought. His devotion to the Blessed Sacrament was extremely ardent. He cherished a tender, filial devotion to Our Blessed Lady, and it was his custom from boyhood to recite daily her Rosary. Before entering the Basilian Novitiate in ^{Aug. 14, 1901} 1900, he had attended De La Salle High School, Normal School and St. Michael's College. He was ordained priest by Archbishop O'Connor in St. Mary's Church, Toronto, on the twenty-seventh of

December, 1905.

After his ordination, he was sent to teach in St. Basil's College, Waco, and in St. Thomas College, Houston, Texas. As a member of the Basilian Order he was professor of mathematics and physics. He took a keen interest in sports and it was while playing football with the students that he developed his fatal illness. He died on the nineteenth of December, 1908. Throughout his brief span of life, he was always happy, sympathetic, unselfish and earnest.

His body was brought to St. Basil's Church, Toronto, for Requiem High Mass.

(Copied from the manuscript of his sister, Mother M. of the Holy Cross, I.B.V.M. Written in 1938)

Joseph Terence Finnigan, youngest child of Patrick Finnigan and Mary Elizabeth Gilson, was born in Toronto, September 19th, 1875. When two years old he suffered from a knee infection which the doctors diagnosed as "white swelling". For the five following years all manner of remedies and treatments were tried, but to no avail. Finally the verdict was given, that an amputation of the limb was necessary to preserve the life of the child. His mother, however, with her strong faith in the power and love of God, carried him to the Precious Blood Monastery, which had been established recently in Toronto, and was still uncloistered. The venerated Foundress, Mother Catherine, happened to be there at the time. On hearing of the case, and touched by the faith and grief of the mother, she asked the superior, Mother Joseph,

to bring the boy to the Community room. He was carried up, for he could not walk, and the Mother Foundress laid her hand on the afflicted knee, and all the Sisters began a novena for his cure. Before the nine days were over, the knee commenced to heal, and continued to show steady improvement until it was completely healed. However the cords under the knee remained contracted and caused considerable lameness for the remainder of his life. With the aid of crutches and a heavy brace, and travelling on a sled in winter and on a tricycle in summer, he was enabled to attend school and church as well as others. It was in thanksgiving for this signal favour that Father Finnigan at his Ordination fulfilled his promise of saying his First Mass in the chapel of the Precious Blood Monastery.

At once, after his cure, he was placed in school at Loretto Convent, Bond St., where Mother Hilda presided over a rroup of little boys until they were of High School age. From there he went to St. Michael's College where he remained until his entrance into the Novitiate in September 1893, having obtained a special dispensation, on account of lameness, from Archbishop O'Connor. The latter tested his ability to genuflect on the injured knee and gave permission to use the right knee for genuflection only at the Consecration of the Mass. His ordination took place August 15th, 1899, in St. Basil's Church, Toronto.

As a teacher he was located at St. Michael's College, Detroit, Waco Texas, Chatham N.B., and Assumption College Sandwich. He assisted Father Nicholas Roche in the duties of the

Novitiate during the illness of the latter and it was while he was engaged in this work that he was stricken with an attack of appendicitis which resulted in his death, September 28th, 1918. R.I.P.

(Copied from the manuscript of his sister,
Mother M. Teresa, Mother General of the I.B.V.M.
Written in 1940)

Vases taken Oct. 1, 1852 by Pierre Tocerville, Germain
Deglense, Francois Polly, Andre Charmont, Joseph Acton,
Auguste Montgolfier, Henri Coupat, Etienne Prévost,
Louis Monot, Claude Chavanon, Jean Pierre Rane,
Francois Roux-Saget, Basile Hours, Louis Rane.

1798 Father Lapierre appointed pastor of St. Symphorien and undertook the education of young men preparing for the priesthood.

1800 The school at St. Symphorien enrolled fifty pupils and was formally organized on November 1st.

1802 The school moved from St. Symphorien to Annonay and enrolled about one hundred and fifty pupils.

1822 On November 21st Fathers Lapierre, Duret, Tourvieille, J.B. Polly, Tracol, Payan, Pages, Fayolle, Vallon and Martinesche made a promise of stability and the Society of St. Basil was begun under diocesan approval.

1837 On September 15 a decree of praise in favour of the Society of St. Basil was issued at Rome by Pope Gregory XVI

1850 Father Patrick Moloney, the first Basilian to land in North America, arrived in Toronto on September 21st, accompanying Bishop Charbonnel as he took possession of his See.

1852

Aug 20 Fiscal year began at St. Michael's College.

Sep 13 First pupils enrolled at St. Michael's.

Sep 24 Basilians take religious vows for the first time. No. Retreat began at Annonay on this date. Vows were taken on Oct. 1st.

Nov. 20, 1852, Father Soulerin pronounced his vows
before Bishop Charbonnel

Nov. 21, 1852 Father Malhes took vows before Father Soulerin.

Dec. 8, 1852 Father Malony took vows.

Nov 14 (Sunday) Father Soulerin established the Sodality of the Blessed Virgin and Mr. Vincent, C.S.B., was made first Director.

1853

Jan 9 St. Michael's pays 2s for a "book of posterity."

Feb 7 The Sodality at St. Michael's agrees to exchange prayers with the Sodality at Annonay.

Feb.14 St. Michael's moves from a house on Queen Street East to St. Michael's Palace.

Jul 26 First distribution of prizes at St. Michael's College.

Sep 26 St. Michael's College reopens for the year 1853/54. Board and tuition £20; Washing and mending £1, 15s; Bedding and bed clothes £2. Day scholars £ 6.

Dec 6 Entry in Day book "Reçu de sa Grandeur (government grant) £50"

1855

Jul During July and August Fathers Moloney and Flannery preached in Western Ontario soliciting funds for the new building at Clover Hill.

Sep 15 Cornerstone laid for the new building at Clover Hill.

Sep 20 St. Michael's College reopens with Fr. Soulerin as Superior, Fr. Moloney, Archdeacon, Fr. Malbos, Treasurer, Fr. Vincent, and Fr. Flannery as the staff for 1855/56.

Dec 18 From the proceedings of the Senate of the University of Toronto: "Read a letter dated the 12th day of June, from the Reverend J.M. Soulerin, Secretary of St. Michael's College, expressing the desire of that Institution to be affiliated with the University of Toronto."

1856

Feb 3 Sunday collection taken up in the Cathedral for St. Michael's College amounted to £ 14/18/6 with an additional £ 6/15/0 subscribed. A collection will be taken up later in St. Paul's and St. Mary's Churches.

Sep 14 (Sunday) St. Basil's Church opened.

Sep 15 School work commenced in the new St. Michael's. The College had 110 pupils during 1856/57 and a staff of 4 Basilians, 3 secular priests, and six laymen. The prospectus read "The scholastic year commences on the first Tuesday of September ... Vacation commences on the first Tuesday after the fifteenth of July"

Nov. 21, 1857, Louis Gibert, priest of the diocese of Bourges after one year of novitiate, took final vows, and became the first recruit received in America. Left in 1860-61.

1857

Jan 11 Organization meeting of the St. Vincent de Paul Society in St. Basil's Parish.

May 19 Fr. Soulerin made one of three Vicars General of the new diocese of London.

Jul 14 (Tuesday) Public examinations at St. Michael's College followed by the closing exercises the next evening beneath St. Basil's Church.

Nov 8 Fr. Malbos and Mr. John Shea each draw \$10.00 from St. Michael's College for a journey to Sandwich.

Nov 29 Sodality established at Assumption College which then had forty students. Two days later a letter was sent to St. Michael's College asking the Sodality there for an exchange of prayers as between Basilian schools.

Dec 25 Christmas collection in St. Basil's amounted to \$89.77.

1858

Jan 1 First entry in St. Basil's register of baptisms.

Jan. 11 First entry in St. Basil's register of marriages

- Jan 21 Register of Marriages begins at St. Mary's Church, Owen Sound.
- Apr 2 Easter collection amounted to \$79.58 at St. Basil's Church.
- Sep 13 Priests from Toronto diocese make their annual retreat at St. Michael's College, Fr. Lynch, C.M., (later Abp.) preached.

1859

- Jan 28 Item in St. Michael's day book "For a coffin for a poor man \$2.50"
- Jul 13 Commencement at St. Michael's College. Public examinations were held from the previous Saturday to Tuesday.
- Sep 22 Saint Michael's College insures its furniture for \$3,400 at a rate of \$44.75
- Oct 9 St. Michael's debit with France is 43,962 francs.
- 13 St. Basil's conference of the St. Vincent de Paul Society is aggregated to the General conference.
- Dec During its first seven years St. Michael's College trained 6 priests, 1 deacon, 3 subdeacons, 7 theologians, 15 other candidates for the priesthood and enrolled more than 200 students.

1860

Jun 14 St. Basil's day marked by a cricket match between boarders and day pupils.

28 St. Michael's received a government grant of \$2,000.

Jul 17 Distribution of prizes at St. Michael's.

Wm. H. Malone, a student of St. Michael's College was drowned while swimming in the Don River on Wednesday 30th and buried from St. Basil's Church on Friday 1st at 10.30 a.m.

1861

Feb 28 Item in the day book of St. Michael's College "Cash paid Mr. Klinger for the last month playing organ \$6.66"

May Two handball alleys were erected at St. Michael's College, cost \$190.00

Oct 4 St. Michael's paid \$95.00 for a piano.

21 Item "Mr. James Walsh in full of all done in Weston \$311.00"

Andrew P. Finan introduced the first rugby ball to Ontario while a student at St. Michael's College.

1862

Feb 25 Williams melodeon cost \$110.00

Jul 14 Collection for the Pope \$31.20 in St. Basil's and \$17.12 at Weston. Each is nearly four times the usual Sunday collection.

Aug St. Michael's College advertises for tenders in connection with the eastern extension of the central wing.

Sep News item "Two fine ball alleys have been recently erected and a new gymnasium will be added in the course of the present season (at St. Michael's College)"

1863

Jan 20 Circular letter of Father Actorie, third Superior General.

May 8 Captain Elmsley, donor of the original site of St. Michael's College died at night in his residence at Clover Hill, age 62.

Jul 19 Basilians take charge of the Owen Sound Missions.

Aug 23 St. Joseph's Convent founded in St. Basil's parish.

Oct 26 Item in St. Michael's day book "Mrs. Strang interest to Oct. 11/63 \$327.00, paid on capital \$1200.00

Nov 23 Decree of approbation of the Congregation from the Congregation of Bishops and Regulars confirming the approbation given by Pius IX in an audience on September 18th.

1864

Jun 28 Annual distribution of prizes at St. Michael's. College now double original size and another wing is contemplated.

Sep 1 Cathedraticum for 1863/64 \$60.00

1865

Apr 17 Item "Rev. T. McCarthy funeral expenses etc in full to date \$32.00; for burying ground in cemetery \$85.86"

May 13 Item "Trunks for Rev. Superior \$13.00"
20 Item "For Superior's journey \$296.01"
This covers the expenses of Father Soulerin when he returned to France as fourth Superior General after the death of Fr. Actorie.

Jun 27 Annual distribution of prizes, Father Vincent the Superior presiding.

Sep 8 Father Cherrier became second Director of the Sodality at Michael's succeeding Father Vincent now become Superior.

Nov 27 Item "Mr. R. McBrady cash for voyage \$141.67"

Dec 11 Item "Drawn from 'Toronto Savings Bank' for Owen Sound Mission \$426.26"

1866

Feb 21 Item "Book for library \$2.50" is the first reference to a library at St. Michael's College.

1867

Band organized at St. Michael's College.

Father Hours goes to Louisville, Ohio, in the diocese of Cleveland to open St. Louis College.

1868

Father Ferguson organizes the League of Apostleship of Prayer in St. Basil's.

Altar Society organized at Owen Sound.

1870

Assumption College opened in August, had 29 boarders during the first year.

1871

St. Mary's Church, Owen Sound, built.

1872

Jul News item "The good Basilians had hoped that their splednid hall would be so far completed as to allow their using it on this occasion (Commencement); but owing to the late-

ness of the season, and to the various strikes, they were forced to gainve an 'al Fresco' entertainment once more."

Oct 21 Lord Dufferin, Governor-General visited St. Michael's College and at the request of Archbishop Lynch allowed the College to use his shield and motto "per vias rectas" over the gates of the building as a memorial of the visit."

Mr. Perry appointed sacristan of St. Basil's Church, remaining in office until his death in 1908.

Rectory built at Owen Sound.

1873

Mar 25 Sodality founded at Assumption College.

Apr 11 The Sisters of the Precious Blood are established in St. Basil's Parish.

May 11 Circular letter of Father Soulerin, fourth Superior General.

Jul Large hall in the new East Wing of St. Michael's College opened. Then ranked as one of the largest halls in Ontario.

Aug Basilians close St. Louis College, at Louisville, Ohio, and the buildings are used for an orphanage.

1874

Jul 24 Community retreat opens at Assumption College with Father Campion, P.S.S. of Montreal as preacher.

Oct 9 Cross raised to the top of the steeple of Assumption Church.

Basilians take charge of St. Joseph's Parish, Chatham, in London diocese.

1875

Jul 20 Community retreat held at St. Michael's with the following present: Rev. Vincent; Ferguson; Frachon; Walsh; Chalandard; Vernede; Morrow; E. Kennedy; McBrady; P. Ryan; Grand; Cherrier; Aboulin; O'Donohue; and Messrs. Quinlan; D. Cushing; O'Gorman; Manning; Cotter; Guinane; Starr; Ferguson; Dumouchelle; Mungovan.

1876

Jan 20 Bishop Walsh blessed the chapel of the new wing of Assumption College.

Dec The St. Vincent de Paul Society first takes up a collection at the doors of St. Basil's Church.

Northward extension of St. Basil's Church with new sanctuary.

1877

- May 23 Students' Retreat opens at Assumption College, Bishop Walsh preaching.
- Sep 4 St. Michael's College reopens. During the year 171 pupils are enrolled, but 44 left before the end of the academic year.
- Oct 18 Sewing Society established in St. Basil's Parish.

1878

- May 22 Silver jubilee of Father Vincent, first Basilian ordained in America. Satined glass window installed over main altar to mark it.
- Jun 25 Tuesday. First meeting of St. Michael's College Alumni Association at 5.00 p.m., annual distribution of prizes at the close of the year held the same evening.
- Sep 2 St. Michael's enrolled 167 students during the academic year that began to-day, 143 before Christmas. 34 left in the course of the year.

Constitutions de la Congrégation de Saint-Basile printed at Lyons, viii-95 p.

Basilians give up St. Joseph's Church at Chatham and take St. John's at Amherst-burg.

1879

- Jun 18 Second annual meeting of the Alumni Association of St. Michael's College.
- Jun 24 Annual distribution of prizes at St. Michael's College.

Hour of Vespers and Benediction on Sundays at St. Basil's Church changed from 3 p.m. to 7.30 p.m.

1880

Father Brennan introduces a sermon at Vespers in St. Basil's Church.

1881

- Jun 28 Tuesday. Annual banquet of St. Michael's Alumni Association after the distribution of prizes. Among those present was Mr. Mulock, Vice-Chancellor of the University who spoke on the affiliation of the College with the University of Toronto.

First mission in St. Basil's Church was preached by Fathers Miller and McInerney, two Redemptorists. A large crucifix was hung on the wall to commemorate the mission.

St. Basil's School was built at the corner of St. Vincent and Breadalbane Street.

1882

- Jan 20 Friday. Assumption College closed by an epidemic of diptheria.
- Mar 13 Supper at Assumption College was delayed by a shortage of bread.
- May 18 Ascension Thursday. Fr. Niederkorn, S.J., of Detroit began the boys' retreat at Assumption College. Over on Sunday.
- Jun 16 Final examinations began at Assumption.
- Aug 21 Monday. Annual retreat for the Community began at St. Michael's College at 8 p.m.
- Sep 5 St. Michael's College reopened. 135 were enrolled during this scholastic year, 21 left during it.
- Sep 6 Classes began at Assumption College. 94 boys in by the opening date.
- Sep 13 A new set of chairs placed in the refectory at Assumption College.
- Oct 19 Thursday. No conference in theologay at Assumption because all the Masters and most of the bigger boys were pulling the grapes.
- Nov 3 Experiment of getting up at 6:00 instead of an earlier hour is tried at Assumption
- Dec 18 Monday. Christmas examinations began at Assumption. Finished Friday at 10:30.

1883

- Feb 21 Bishop Walsh erected new stations of the Cross in Assumption Church.
- Mar 26 Easter Monday. Easter examinations began at Assumption College. Class on Holy Saturday but none on Good Friday as the classrooms were too cold. Results were read in the Study Hall on Saturday.
- Mar 29 Excavations for the new College began at Assumption.
- Apr 10 Masons began laying the foundation.
- May 20 Sunday. New altar blessed in Amherstburg Church.
- Sep 17 Boys at Assumption College had no water to wash with this morning as the water tank had been emptied during the heat spell.
- Oct 9 Field day at Assumption with Fr. Cushing in charge of the games.
- Dec 10 Three Sisters of St. Joseph from London took over the culinary department of Assumption College. The new Refectory was used for the first time at supper.

College of Mary Immaculate opened at Plymouth with Father Ferguson as Superior. Fathers Grand and Mr. Heydon as staff. All from Assumption College.

1884

Jan 29 Father Ferguson began saying night prayers with the servants at Assumption.

Jan 30 Father Ferguson revived the "St. Basil's Literary Society" at Assumption College. It was institute about ten years previously for teachers and ecclesiastical students and was inactive while he was in Europe.

Feb 13 Water in the cellar at Assumption College. On the 10th the furnace room was flooded.

Feb 20 Supper at Assumption delayed nearly an hour for want of light.

Mar 1 Saturday. Solemn opening of the new building at Assumption College was postponed from next Tuesday due to the illness of the Bishop of London. However the building was occupied as scheduled during the week.

Apr 16 Solemn blessing of the new building at Assumption. The Bishop of Detroit sang the Mass and the Bishop of London preached. About 50 priests were present at the dinner.

Apr 29 Students' retreat began at Assumption. Class for one hour in the morning, none in the afternoon. Father Miller, C.Ss.R., preached.

Jun 14 New bell for Assumption Church arrived. It will be blessed by Bishop Walsh on Thursday the 19th and then hoisted into the tower.

Jun 23 Commencement at Assumption College.

Jun 24 Annual closing exercises at St. Michael's.

Oct 9 Annual field day at Assumption held as usual on the Superior's feast day. Large gathering of clergy and visitors.

St. Rose School built at Amherstburg.

Tesselated floor laid in the sanctuary of St. Basil's Church.

1885

Jan 18 Sunday. An English translation of a circular letter from the Superior General was read at spiritual reading at Assumption.

Jan 21 Conference of priests at Assumption. Bishop grants a holiday to the boys.

Jul 13 Detroit priests begin their annual retreat at Assumption College.

Jul 20 A Synod of Detroit diocese was held at Assumption College to-day.

Aug 17 Annual retreat for the Community opens at St. Michael's College.

Dec 8 Calls for assistance so heavy at St. Michael's that after receiving new members into the Sodality Father Teefy goes out to say Mass and the members attend Mass in St. Basil's Church.

1886

Feb 3 Antoine Lamburger, an 84 year old
Alsatian, who had been handyman at
Assumption College since 1870 died to-day.

May 1 Circular letter of Father Brennan to
the Alumni of St. Michael's College
promises a weekly Mass for 50 years, a monthly
Mass on the first Sunday of the month, and
annual Masses on Mar. 25, Aug. 15, Sept. 8, and
December 6th for the intentions of all who con-
tribute to the southern extension and tower of
St. Basil's Church.

May 14 Father O'Connor announced that the
Bishop of Detroit had offered the new
Ste. Anne's parish to the Community. Father
Grand became first Basilian pastor.

Jul 5 Annual retreat for the Community opened
at St. Michael's College.

Sep 6 Sisters of St. Joseph, Hamilton diocese,
take charge of the Separate school at
Owen Sound. Remained until 1909.

Sep 7 Assumption College reopened with the
following staff: Theology, Fr. Ferguson;
Philosophy, Fr. O'Connor; Belles Lettres, Fr.
Mungovan; 2d Latin, Fr. Coté; 3d Latin, Rev.
Wm. Sinn; Elementary Latin, Mr. James Duffy;
1st Commercial, Rev. Mr. Heydon; 2d Commercial,
Mr. Regan; Elementary English, Mr. McDonnell;
Large Study Hall Rev. P. O'Donohue; Small
Study Hall, Mr. Courtois; Recreation, Rev. L.
Renaud; Director of Studies, Fr. McBrady.

Villa St. Louis
Piani di Borghetto
Vintimiglia, Italy.

My Dear Father Player,

Your kind letter reached me here, at our Novitiate, where I am since the 14th of September, helping our confreres, (especially Fr. Guigon) who are kept very busy in the five french boarding schools of young ladies, here at Bordighera.

Our first novice was ordained priest on the 21st of September by the Bishop of Vintimiglia and he returned to the french Seminary in Rome for a couple of years more. We have another scholastic at St. Sulpice in Paris. Likely in a year or two, we shall have our Scholasticate, at St. Joseph's Annonay: this house is located near the College and we have fixed it, to be a residence for the Superior G., his counsellors and our students. It is there that I will

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stay myself, and where I will go next March.

Soon I will be in Rome to present our constitution to the S. Congregation of the Religious. The journey from here is not very fatiguing, but hard enough for an old man of 78. However, I hope that Our Blessed Lord will grant to me a sufficient amount of health and courage to carry out my program, which is not of easy execution, but which is meant to procure God's glory and then surely to receive all the blessings and graces we need.

I hope that your journey back to Canada has not been too hard on you and perhaps has been of benefit to your health.

Kindly remember me to our confreres, the American portion of St. Basil's Community is still dear to me. I have spent 31 years of my poor religious life in their midst, and I

am glad to hear that they are so prosperous. I recommend to their prayers our own community. Its reconstruction is not an easy affair, but it seems to me that God's blessings are with us and we feel confident that soon we'll be able to resume our chief work, the education of young clerics in little seminaries. Father Guigon thanks you for your kind souvenir of him and of his brother Regis and sends you his best regards.

In union of prayers I am always

Yours devotedly in X

V. Marijon.

(Copied from the original preserved in the archives of St. Michael's College. The envelope is dated Nov. 11, 1929. Fr. Forster was drowned at the dock waiting for Father Player on the night of Nov. 11, 1929)

McCarthy, Thomas. Mort à Toronto le 5 avril, 1865, après 4 ans de profession.

Soulerin, Mathieu, 4ième. Supérieur de la Congrégation, ch. hon. de Viviers. Né à Ailhon (Ardèche) le 6 juin 1804; premier supérieur de Toronto, où il séjourna 12 ans; acquéreur de la Maison du Sacré-Coeur à Annonay; mort le 17 mars 1879 après 49 ans de profession.

Molony, Patrice, prof. d'anglais et de théologie. Né en Irlande, Hillaleé, le 18 août 1813, mort à Annonay le 6 août 1880 à l'âge de 67 ans après 38 ans de profession.

Malbos, Joseph, Supérieur du P.S. de Vernoux et Directeur du Collège d'Annonay. Né à St. Paul le jeune (Ardèche) le 17 septembre 1822, mort à Ste Barbe (Annonay) le 6 janvier 1889(?) à l'âge de 62 ans, après 36 ans de profession. A passé plusieurs années au Canada.

Ces trois derniers confrères ont leurs tombe
dans le cimetière de la Communauté à Annonay.

(Letter from Fr. Descellierie, Superior at
Annonay to Fr. Scollard, March 9, 1938)

Collège du Sacré-Coeur

Annonay, le 9 mars 1938.

Mon Révérend Père:

Trés volontiers je fournis les renseignements que vous me demandez sur notre Communauté.

a) Comme le dit le P. Chomel dans son livre "Collège d'Annonay", le nom de la Communauté de St. Basile vient bien du patron "St. Basile" de la paroisse du même nom. Voici comment: lorsque les prêtres qui étaient à St. Symphorien se furent établis à Annonay dans l'ancien couvent des Cordeliers, l'autorité diocésaine fusionna avec cette école celle qui était établie depuis quelques années à Maison-Seule, paroisse de St. Basile. Pour les dédommager de cette disparition, on jugea à propos, et aussi parce que le non s'y prêtait mieux, de

conserver le nom de leur provenance aux prêtres qui venaient se joindre à ceux de St. Symphorien dans la nouvelle école d'Annonay: ce fut ainsi la Société des Prêtres de St. Basile à Annonay.

b) Le patron de la paroisse de st. Symphorien est St. Symphorien. A Annonay, il ya 3 paroisses: la principale qui a pour patronne Notre-Dame; la 2ième. qui a pour patron St. François d'Assise (c'est celle où se trouve le Collège du Sacré-Coeur); le 3ième. qui a pour patron St. Joseph.

c) Je vous envoie les notices qui se trouvent dans le nécrologie de la Communauté concernant les P.P. Carthy (peu de chose) Soulerin Molony et Malbos. Ces trois derniers reposent dans le cimetière de la Communauté à Annonay.

d) Quant aux photographies, nous n'en avons

pas, excepté celle du P. Malbos qui figure dans un groupe. Elle d'ailleurs assez mauvaise: nous allons essayer de la reproduire et nous vous l'enverrons.

A titre de remerciements, pourriez vous donner quelques indications sur l'établissement et le développement de la Communauté au Canada, et sur son organisation.

Daignez agréer, mon Révérend Père, mes sentiments bien respectueux,

O. Descellerie

Supérieur.

(Letter to Father Scollard)

Réponses aux renseignements demandés par le R.
P. Scollard.

1. A propos du "decretum laudis". Au sujet du décret de louange, les archives ne contiennent que les mots ci-dessous. Le "Decretum laudis" est bien du 19 7bre 1837, mais, il n'est arrivé à Annonay que le 6 juin 1838. La note dit: "Nous recevons de Rome la copie authentique de nos Constitutions, jointe aux lettres des Evêques qui avaient écrit en notre faveur, avec le Décret de la Congrégation chargée d'examiner notre Institut; laquelle déclare "Institutum Sancti Basilii esse laudnandum". Ce décret a été approuvé en tout par le Souverain Pontiff. Il faut espérer qu'une faveur si capable de nous encourager et faire apprécier l'oeuvre qui nous réunit, fera naître à quelques bons sujets la pensée de venir participer nos travaux.

2. La "promesse" dont parle M. Chomel ne se fit pas sous forme de vœu. Les premiers vœux se firent le 24 7bre 1852. Mgr. Guibert, plus tard cardinal archevêque de Paris, qui devait présider la cérémonie, n'arriva qu'après ayant été retenu à Viviers par une visite inopinée de Mgr. d'Ajaccio. Il confirma de sa bénédiction le sacrifice que presque tous les confrères avaient accepté d'un cœur fervent et généreux. A la même date, les 3 premiers basiliens français partis pour fonder la province canadienne, MM. Soulerin, Malbos, et Vincent, les émirent entre les mains de Mgr. de Charbonnel.

La "promesse" première, celle du 21 novembre 1822, suivit le vote et l'élection du premier Supérieur Général, M. Lapierre, et de son conseil. Par cette promesse, les confrères s'engageaient à ne quitter la Congrégation, pour

des motifs graves, qu'après avoir averti le Supérieur de leur projet de sortie trois ans d'avance, et en renouvelant leur demande chaque année et par écrit. Donc, pas de voeu, mais une promesse de stabilité.

3. Joseph Bouvier Lapierre.

(Extracts from a letter written in 1940 by the Superior of Annonay, Fr. Descellierie to Fr. Scollard)

AN EDUCATIONAL CENTRE.

Thirty-five years ago (July 23, 1881) the Most Rev. John Joseph Lynch, Archbishop of Toronto, wrote the following letter to the Very Rev. C. Vincent, President of St. Michael's College:

Very Rev. Sir,-

I laid before the Bishops of our Province your letter stating your reasons for affiliation to the University of Toronto. Their Lordships have found them satisfactory, and desired me to express the same to you and to encourage you in the project. I have reason to believe that there will be no difficulty in obtaining what is very desirable from the Senate of the University, that the certificate of St. Michael's College will

suffice as to proficiency in History and Metaphysics, so as to obtain degrees in these departments. You will, of course, have lectures and a class book on Religion and the evidences of Christianity, and particularly of Catholicism, so necessary in our days of infidelity."

Some years prior to 1881 financial difficulties in the management of the University of Toronto led to a demand for support from the Government. Several denominational institutions of university rank also claimed the right to share in any support thus granted. The result was an attempt to satisfy all within the University of Toronto.

In 1881 a statute of the University Senate affiliated Knox, Wycliffe, and St. Michael's Colleges. By this statute St. Michael's re-

ceived the right to teach and examine in History and Metaphysics. This was only a first step. The word "affiliation" does not express the present relation of St. Michael's to the University. ****

*** The present situation is the result of development, first to an Affiliated College, then to a Federated College, and finally to a Constituent University College, resulting in a unique form of co-operation in higher studies between the chief religious denominations of Ontario and the Provincial Government. * * *

(Editorial in the CATHOLIC REGISTER, Thursday July 6, 1916. v. 24 No. 24, p. 4, col. 3.

It is said to have been written by Archbishop McNeil)

Jany. 15/80, 10 A.M.

... It is quite unnecessary here, where so many knew him as well as myself, to say more than a few words upon the history of the man, to tell how he was sent to College at five, and died there, in the same town, almost the same house at 75, how in spite of the obstacle of delicate health, his abilities in youth were so marked that in his twenty first year he was thought by his superior competent to teach philosophy. We well remember with what pardonable pride he used to tell how 51 out of the 54 that made up his first class became priests.

After this, on application from the Archbishop of Lyons, who stood in need of professors for his Seminary, he was what may be called loaned by the Community for that purpose and taught there two years. Returning to Annonay

he was, after a few years of ordinary professorial work, appointed master of discipline, then sent to America to lay the foundations of his Congregation in Canada, and thirteen years afterwards returned as Superior General, and spent the remaining years of his useful life in that high office.

This may stand for the frame of the picture, the portrait itself will be more difficult to produce. ...

... We would say the basis of Father Soulerin's character was a love of truth, not merely that negative quality which is content with avoiding falsehood, but a high ennobling, passionate admiration for everything straightforward, frank and open. ... Sins of weakness, or of passion, he could understand very well, but how any one could lie, ... was something he could hardly

understand. ...

In his courses to the students, though a stickler for discipline, and still more for charity, yet he always made an exception. Be gentle, and kindly, he used to say, shut your eyes to the faults of your companions, pardon them levity, and win by forbearance ...

... If a boy told the truth plainly and boldly under circumstances that opened a door for quibbling, he scarcely ever punished. ...

Christ, he used to say, is our model in everything and chiefly in patience. He submitted to infamy, to agony and death, but He did not submit to the charge of falsehood, but sternly challenged his adversaries to proof, and nobody is asked or permitted to swerve from His example. With such convictions as these it is easy to understand how, on actual occasion, he could say

without appearing to think it a boast, that he was not conscious in his whole life of anything like a lie, except on one occasion, when to his great regret he had told only as much of the truth as he was asked about. An incident illustrating what has been said occurred once in the College Chapel. At the close of a retreat the priests were all summoned to give their opinion on a matter just then sorely exercising the public mind. The Bishop sat in an armchair within the sanctuary rail, and after giving his own version of the difficulty asked Father Soulerin as V.G. what he thought about it. Now it so happened that the story, though old enough, and widespread, had failed to reach him and being too prudent a man to speak without reflection he answered that he would like to have some time to examine the case. Surely you

have had time enough already was the reply.

No my Lord, it is now for the first time I hear the story. Tut, tut, said the Bishop, I couldn't believe that. It is impossible.

Without an instant's hesitation the Superior stood up, and taking off his banet, My Lord, he said with great firmness, I have no memory of ever telling a lie, even as a child, and I will begin in my grey hairs, before the altar, and my Bishop. The rest of the scene is too good to be omitted. Bishop Charbonnel who was very impulsive was more holy, and quick as the action of the Superior, he leaped out of the chair, threw open the sanctuary gate, and on his two knees cried out, I beg your pardon, M. Superior, I beg your pardon, I did not mean that, and the tears ran down his cheek.

... We have now indicated, at sufficient

length what we believe was Father Soulerin's characteristic virtue, loyalty to the truth, a passionate ennobling love yet coupled with scorn for falsehood, quibbling and equivocation of whatever kind. This was the sun that shone over his whole being and actions and bathed them in the light and warmth which attracted all who came within their influence.

... Father Soulerin never lost a friend because he was too truthful to be suspicious or jealous. ... The Superior's perfect frankness therefore accounts for the strong and always increasing attachment of those who once learned to love him, - not the tears merely that fell from their eyes, but the violent sobs that shook the frames of strong men and made them forgetful for the moment of everything else, throw themselves on their knees on board a crowded

boat of strangers, to kiss his hand and get his blessing, attested the power of the charm he had exercised over them. And yet he never sought friendship by even allowable arts. No matter what company was in the house - excepting always dignitaries - as soon as the bell rang, he said goodby, and betook himself to his room and his work. When his advice was asked he gave it, not as too often happens with a view to anticipating the wishes of the enquirer, but simply as conscience dictated ...

He was the only man I ever met, - and women and children might be included - who could administer a severe rebuke, in plain uncoated language, and make you feel the better for it.

... Father Soulerin was remarkable. He neither condemned nor approved things for their bearing on himself, never elevated self into an oracle,

much less a divinity, never pressed his opinion unduly. He was indeed very objective. You remembered his actions, his advice, his companionship, everything only what was merely personal. His principle might be wrong but he was so detached from self that you had no ground to be angry or offended. It was only a mistake held in good faith.

I lived with him on terms of great intimacy ... for many years, and though in the course of that time he doubtless often contradicted and refused me, it is the simple truth that I do not remember that even so much as once for a moment, that he acted in purest sincerity and upon the simple impulse of conscience. To this habit I would ascribe his equanimity. Everybody that knew him admitted that he was always the same, and this, as I think, because neither

success nor failure was to him either the personal misery or the occasion of making others miserable that is ever to be found in selfish people. He began his works for their sake, not his, he carried them on with ... if they failed, ... God knew best.

It was no doubt a very great trial to leave home and country and friends and especially his language at the age he then was; it was a still greater effort to have to begin everything anew and to build, not from the foundations, but the very foundations themselves, and to encounter and surmount the endless difficulties which from within and without beset so complicated an undertaking. Yet he did it all with so little show of trouble ... that people who saw only the outside of things imagined he was superior because of his grey hairs and appearance and not

for any special aptitude he had for the office.

... He was not merely a good founder and administrator, he was also a very ripe scholar.

... Philosophy, this was his strong point intellectually. The calmness of his mind, his equanimity, and mastery of accidents perculi-
arly qualified him for this study. A remarkable memory, treasuring up the gems of constant study, realised Homer and Horace's definition of the true sage, an acquaintance with the minds and manners of many men ...

He was doubtless a well read theologian, as things go, and had an extensive acquaintance with the Holy Scriptures ... Dr. McCaul of the University, a great friend of his, presuming, I should think, upon the quiet character of the old gentleman ventured out to say it was a pity so good a man had not a more progressive

religion. It was his own house, and he did not wish to contradict, but when the other showed a confidence that might be misinterpreted, he took him up, and starting from the mutually admitted fact of a revelation, soon wound the other up so tight, that he beat a hasty retreat with the remark, Ah Mr. Soulerin, you know these things far better than I do. Yet he was D.D., LL.D., and the first literary man in the land.

I was present myself on an occasion of a like kind. There was a physician in town, enjoying a reputation not bounded by America, but unfortunately inclined to infidelity. He chanced to come to our house one night to take the place of Dr. O'Dea, and mistaking the character of the quiet but bespectacled old gentleman who had been waiting on him whilst he bled the

patient, was foolish enough to venture upon an attack on Eternity. I remember the whole scene very well. The Dr. was certainly an able man in his way, very confident in himself and his opinions, and subtle in enforcing them. He was a large vigorous man, with a massive square head, and a bust and carriage that I think still I never saw surpassed. I can see him yet as first he sat in the old armchair, dealing out his arguments ... then leaning forward to listen with a look of interest deepening into perplexity, to the argument, clear and simple, but complete that cut the ground from under him, and at last standing up, with a courtesy that became his fine appearance, waiting in rapt attention till the explanation was complete. Then I remember he straightened himself up, with a look of wonder, and said, You astonish

me very much, I never heard Eternity defended that way before.

... His memory was remarkable and hence he was an authority on those departments of knowledge like history and descriptive geography which depend most upon that faculty, and in many of the sciences he was a master. The higher mathematics, chemistry and astronomy were quite familiar to him ... though the constant claims of daily teaching prevented him from pursuing any of these much beyond the point at which he stopped in his youth ...

... His was not the mere ability of a carefully educated and studious mind possessed from the beginning with an intellect of average strength, but rather one of those special minds rising towards that indefinable something called genius and proving its right to be con-

sidered rather by the quality than the extent of his knowledge. Let me explain what I mean by an example ... It is not uncommon to find a boy ... who can do very well everything that they have been shown but no more ... Such men may have talent, system, order, success, but they stand on a lower level, they lack imagination and genius ... which lifts the possessor ... up to where he can see the lines and plan of the whole ... This last was Father Soulerin's in a very respectable degree ... He was not puzzled by a new or unusual question. The principle that solved it he knew already and the application was easy ...

... When our good Bishop, in the few golden words he spoke on the day of the month's mind, alluded to the Superior as his friend, as the adviser and director to whom ... he applied for

that counsel which is the woof of the wedding garment ... it was no doubt to this soundness of his judgement he was alluding. It was this that made him Vicar General to the two Bishops of Toronto, the Bishop of London and his own diocesan in France. For this thoughtful men from a distance, who knew him, frequently sought his advice. Indeed the late distinguished Bishop of Ottawa, Dr. Guigues, came frequently out of the way to Toronto for the benefit of his counsel. ...

I well remember one evening about a month before his departure he came into my room after prayer, and when contrary to his custom of withdrawing promptly at 9:45 he kept setting on or after rising sat down again, I asked him if he were ill. No, he said with a great effort to be calm, but I want to tell you a secret

which you must promise to keep. Then looking out straight before him he went on, I have been thinking of it, and I cannot stand this parting from you all. It will kill me, and it is very disedifying to see a priest of my age yielding so much to natural feeling. Here is my plan. I will have my things sent on quietly a day or two before, and then I will slip out myself before any of you is up in the morning. And when he came this far, and said looking round, Oh my dear friends I loved you all dearly, his whole frame was convulsed with grief and I had literally almost to carry him to his room. Of course I broke the secret and his plan came to nought, but at what expense to himself. For the last ten days he had to keep his bed most of the time, and at last the doctors strictly forbade any one to be admitted to say goodbye. ...

... Though strict in enforcing the work of the class, the time never seemed long. He was so full of what was interesting, opened so many unexpected views, had so many apposite illustrations, that even metaphysics, under his deft handling, became a feast. One of the pupils, since a very successful physician, then old enough to give a value to what he said, told me one of the things that attached him most to the College was the Superior's weekly discourse to the boys ... He could so manage it, so brighten it up by his fancy, so enforce it by his broad good sense, and approve it by his love, that this thoughtful young man described it as one of the charms of College life. ...

Father Soulerin's unselfishness, his habit of looking at things and estimating them not for their bearing upon himself, but for what they

were, steaded him in all his official acts. What the office required he performed scrupulously, when it excused he was as glad as a boy. When he appeared as Superior he never forgot the dignity required. At other times he was simple and playful as the yongest in the house.

Here is an illustration I often thought of. Presenting myself one day before him with my unclean shoes, he immediately drew my attention to the unpropriety of so appearing before the Superior. And when I had made the only excuse possible, that somebody had mislaid my brushes, he answered, I have brushes. If you give them to me I will blacken them, but you must not appear before the Superior that way any more ...

In the exercise of immediate acts of authority he was so gentle and natural whether in granting or refusing that you were about equally pleased

and indeed it was a saying of him, to which I always subscribed that he could refuse a favour more kindly than many a man could grant it. And in this matter his rule was to grant whenever he could and refuse only when duty required it.

... Jy 24/80 8:40 p.m.

(Condensed from pages 115-35 of a book of sermons written by Father Ferguson. Mss. preserved at St. Michael's College) Father Ferguson also read a paper on Father Soulerin to St. Basil's Academy, Assumption College, Feb. 4, 1880

Mr. President and Gentlemen:

I have the honor of introducing to you, these honored gentlemen as members of our Association, and, in doing so, am led to consider and review, in a few words, the origin and object of it - a subject possessing no great interest for you, but of peculiar weight to our new companions.

About a year or so ago, one or two beneficent persons, having our interest at heart, formed, the idea of affording us a rare opportunity of progressing in English composition, by raising a Literary society where an honorable ambition of rivalry would urge us on in a course of felicitous advancement.

This, then, was the origin of St. Patrick's Literary Association. For various reasons, fifteen was, for the time being, considered the

maximum number of which the Society should consist: and new members were to be chosen only in case of a vacancy occurring the ranks.

At present we have but nine of the original members; the others, as you are aware, being now far from Louisville. When we met again after the interval of vacation, we felt their loss, and looked about us for some fit to hold the gap made by those who retired. ...

And if St. Patrick's Literary Association ever attains the success we desire it and the age we wish it, what joy will not reign in our souls when we behold in the zenith of progress and success that institution, whose cornerstone was shaped by our officers and laid by our hands, as a glance at its "Posterity Book" will ever remind Us.

(Extract from speech by E.F. Mahar copied from the minute book preserved at S.M.C.)

Why slowly peals the Requiem
From out St. Basil's lone and drear?
Ah, can it be our priest is dead!
Can that be Father Cushin's bier?

* * *

He bade them all around farewell,
Then kissed the hand that gave him birth;-
Unweeping and unmmurmuring,
Gave to his God his final breath.

* * *

How often did, in harmless play
When harder studies were forgot,
His smile light up the gloomy day
Which cloudless sun in vain could not.

* * *

How often have the poor and weak,
The blind and lame his bounty shared;
Now sorely do they feel his loss,
And wish to God he had been spared.

But while the poor around lament,
And offer Aves with their tears;
His want St. Michael's yet will feel
For days, for weeks, for months, for years.

Not only is his little room
Bereft of all its pleasantry;
But forth his image ever stands
From chapel door and sanctuary.

How lonely too, his garden looks!
How drooped the flowers he used to tend!
Each little pink, each blushing rose,
Lie scattered in the autumn wind.

At morn, at noon, at setting sun,
We saw him there enraptured stand
To contemplate each little flower,
Traced by th'Almighty Father's hand.

* * * *

I am fully aware how inadequate the above lines are, to convey even a faint idea of the virtuous character of Father Cushin, but I give them, nevertheless, as the best tribute I can offer to his memory. His unfeigned kindness to me during the time I was under his instruction I can never forget. Ever gentle, ever mild, calm and dignified; he bore himself towards his pupils with the air of an angel rather than their Superior, while his virtues afforded a model ...

(Poem read by P.J. Maddigan before St. Michael's literary association, Oct. 12, 1868. Minutes p.184)

- 5:10 Rising
5:30 Prayer and meditation
6 Little hours, Holy Mass, or
6:30 Holy Sacrifice of the Mass
7:30 Music lesson
8:30 (Practice and study of music) Little hours
and study
10 Visit to the Blessed Sacrament & the B.V.M.
and St. Joseph
10:45 Music lessons
11:45 Spiritual examen
12 Dinner and recreation

1:45 Music lessons
3 Vespers & Compline, Matins & Lauds
4 Music lesson
5 Lessons, or preparation of catechism, or
sermon
5:30 Spiritual reading
6 Tea and recreation
7:30 Spiritual reading, Wed & Sat
8 (Theology) Choir practice
8:45 Night prayer
9 Study
9:30 Retire to rest

(Father E.F. Murray's rule of life for 1873-74.

It is a revision of his rule for 1871-72 when he
was still a scholastic. Copied from his notebook
in S.M.C. archives.)

... Visit to the Most Blessed Sacrament to be made at the time appointed by your director ... Meditation, spiritual examen and reading in private if not in common ... 1st Friday of month, a spiritual retreat. See how you have spent the last month. Med on death the last half hour, 9 to 9:30 Direction on the same day, or another if it will be more convenient for your director. Stations of the Cross ... Recreation - take it regularly for it is part of the Rule. During the long recreation read the Ave Maria & Tablet if you have time, and write letters but never in study, unless a case of necessity. Meals - sanctify them by saying devoutly the Grace before and after. Avoid singularity and lose not a sentence of the reading ... The exercise of the Coulpe shall take place four times in a year in every house of the Community, viz. 1st at the annual retreat, 2nd the

day before Christmas eve, 3rd on Good Friday, 4th on the eve of the feast of St. Basil. There will be four Novenas in the course of the year, the 1st before the Presentation of our Blessed Lady commencing 13th Nov ... 2nd before the feast of St. Basil (6th of June - 14th), 3rd before the feast of St. Joseph 19th March (11th to 19th), 4th before the feast of St. Michael (21st of Sep to 29th)

(Extract from the order of religious exercises during the day in Father E.F. Murray's notebook, omitting what seemed to apply to him alone. Mss preserved at S.M.C.)

This library was originated by the Revd. M.J.

Ferguson on the 4th Sunday of Lent 1871.

Books purchased on All Saints Day 1872

Old and new	\$0.90
Lun of Flanders	60
Ark of the Cov-	60
Lily of Israel	60
Legends of St. Joseph	60
Life of St. Joseph	60
Bohemians	60
Elders house	50
Horne Hurst rectory	1.88
Dyrbing Court	75
Alice Riordan	50
Duties of young men	60
Genius of Christianity	1.50
Heiress of Kilorgan	90
Christian life - 2 vol	1.25
Virtues & defects of a young girl	60
Life of Anna Maria Laigi	60
First Communion	50
Filial piety	60
Red hand of Ulster	50
Life of Father Mathew	75
The two sisters	60
The Catholic Crusoe	80
Laurentia	1.25
Lady Bird	1.50
Grantly Manor	1.50
Ellen Middleton	1.50
House of Yorke	2.00
Constance Sherwood	2.00

Alice Sherwin	1.25
Rose Le Blanc	1.50
Howny life	1.50

(Copied from Father E.F. Murray's notebook, mss
preserved at S.M.C.)

Assumption College

Sandwich, May 22/71.

My Dear Father Ferguson,

I received your last letter on the 17th inst., and I had received the play, "The Expectation", some days before. I am much obliged for the trouble you have taken to procure us something suitable for representation at the end of the year. I have not yet decided to give out this play, as Walsh promised to send me a couple of others from Louisville. I expect them every day, and the sooner they come the better, for Quinlan & McBrady, whose duty it will be to practise the boys, find that I am following your advice too literally, not to be in a hurry to give out anything, as it would only produce fatigue without benefit. In any case, I shall be care-

ful that "The Expectation" be not lost, and that it be returned to you.

I think we shall break up school on this day six weeks, the 3rd of July. The school continues one week beyond the usual time, on account of our having commenced one week after time.

When the end comes none of us will be sorry, for all are commencing to feel the effects of the year's work. Mannix, though constantly at work, is not well. I do not know what his ailment is, but it is a continuation of what he had in Toronto. Another Auxiliary, who will one day die of consumption, is also pretty well worn out. He is study-master, not an easy post for one suffering from weak lungs. I was taken sick myself on last Friday with an attack of Bilious Fever, but, thank Providence, it is only

a slight one. I was pretty sick on Friday, but have been getting some better every day since, so that to-day I am able to attend to my work, though the doctor seems to think it will be some days before I will shake off the Fever altogether. Quinlan, McBrady, and the others are in very good health.

* * *

On yesterday two weeks, I attended a Lecture in Detroit on the "Infallibility" by Dr. Brownson. No doubt you will be surprised to hear that I was disappointed. He certainly did not treat the subject as I expected. But great allowance must be made for his age and infirmities. On the night of the Lecture he stated that he was suffering more than usual, and it was evident he was suffering much. Still, no one present could for a moment doubt that he

was a whole-souled and thorough Catholic. I must say however that my greatest pleasure was in seeing the man.

I do not know that I have ever yet asked you to come and spend some time with us in vacation, but it is because I do not consider such a thing necessary with you. You and all the confreres from Toronto will be heartily welcome. This is a pleasant place in summer, and I have no doubt that you may spend a couple of weeks here with benefit to your health. However try and come when I shall be here, as probably I could make it a little more comfortable and enjoyable for you.

Any quantity of compliments to you and other confreres. Do not fatigue yourself too much with your practises. Good bye - Yours affectionately
Denis O'Connor
(Letter preserved in the archives of S.M.C.)

ST. BASIL'S CHURCH

The festival was observed at this church with as much solemnity, though of course with somewhat less grandeur than at St. Michael's. The ceremony was most impressive and the attendance was very large, Haydn's Second Mass was rendered by a full choir assisted by an orchestra of twelve pieces, comprising some leading amateur and professional musicians who kindly volunteered their services for the occasion. The solo parts were taken by the Misses Bolster and Ormsby and Messrs. J.D. Warde and W. Murray Scott. A procession of the Blessed Sacrament took place at the close of the mass, and the richly-attired priests and attendants, to the number of fifty or sixty, made an imposing spectacle. The College Brass Band gave several selections in excellent style. The whole was

under the direction of Rev. Father Chalandard,
and Father Murray presided at the organ.

(Copied from the Evening Canadian, Toronto,
Monday May 28, 1883. Vol. 1 No. 200, p. 1,
Column 5 of the 1 P.M. edition.

UNIVERSITY OF TORONTO

University College
Department of Semitics

February 6, 1942.

The Reverend Professor E.F. Sullivan, M.A.
The Registrar,
St. Michael's College,
University of Toronto.

Dear Father Sullivan:

I went to St. Michael's last Monday afternoon in order to pay my respects to the memory of Father Vaschalde. As I chanced to see no one there with whom I am acquainted, I am writing now to express to you and the members of the College my feelings of deep regret at the loss to the field of Semitic studies of such a ripe scholar and a truly Christian gentleman.

It is now forty years since as a young student I first met Father Vaschalde. During

these years I have watched with keen interest the things that he has been accomplishing, particularly in the C.S.C.O., with his distinctive qualities. Our paths seldomed crossed but, each time I was privileged to meet him, I was impressed by the richness of his character. Though possessed of full and accurate knowledge in his field, he bore it all with rare humility and sweet charity. Owing to the increasing infirmities of age and of ill-health his work, we may recognize, was done, but we shall not cease to regret his passing from us, and we shall always hold his memory dear.

Yours very sincerely,

W. R. Taylor.

[Professor Taylor is Professor of Oriental languages and head of the department in the University of Toronto. The C.S.C.O. is the Corpus Scriptorum Christianorum Orientalium,

Carty, Thomas, mort à Toronto, 5 Av. 1865, 4 ans
de profession.

Cushin, Jean, à Toronto, 27 av. 1868, 9 ans de
profession.

Moffit, Jean, m. à Toronto, 2 av. 1876, prof. 2
ans.

Kennedy, Edouard, m. Toronto, 23 Juin 1876,
prof. 4 ans.

Morrow, Jean, m. Toronto, 1 aou 1878, prof. 7 ans.

Soulerin, Mathieu, 4e Sup. Gén., 1er Sup. Toronto,
m. Annonay, âgé de 73 ans, prof. 49.

Molony, Patrice, m. Annonay, 6 aout 1880, âgé de
67 ans, prof. 38 ans.

Vernède, Auguste, m. Annon. 21 janv. 1881, âgé
de 35 ans, prof. 12 ans.

Malbos, Joseph, m. Annonay, 6 janv. 1889, âgé
de 62 ans, prof. 36 ans.

Vincent, Charles, m. Toronto, 1 9bre 1890, âgé de

62 ans, prof. 39 ans.

Hours, François, m. à Detroit, 23 av. 1897, âgé
de 65 ans, prof. 42 ans.

Fayolle, Adrien, 5e Sup. Gén. m. à Annonay 29
juillet, 1898, âgé de 61 ans, prof. 40 ans.

Mungovan, Michel, m. à Toronto 2 mars 1901, âgé
de 55 ans, prof. 24 ans.

(Copied from an extract of the Annonay necrology
made by Father Forster in 1923 and now in the
general archives)

MEMBERS OF THE CANADIAN PROVINCE TO 1901 120

Frachon, Jean François Régis	5 7bre. 1835	St.Bonnet
	14 juin 1859	
	22 Xbre. 1860	
Cherrier, Léon.	29 Oct. 1834, Dundas (C.W.)	
	8 Xbre. 1859	
	25 mars 1863	
O'Connor, Denis	28 mars 1841	Pekring C.
	8 Xbre. 1859	
	25 mars 1863	
Ferguson, Michel.	23 mars 1839, Aldjala C.	
	24 mai 1861	
	28 Xbre. 1867	
Granotier, Xavier	5 8bre. 1836, Valfleury	
	8 juin 1861	
	18 mai 1862	
Walsh, Francis	3 8bre 1842, Kingston C.	
	24 mai 1861	
	28 8bre. 1867	
Mulkay, Michel	23 Xbre. 1841	Corth C.
	8 mai 1862	
	21 mai 1864	
Aboulin J. Marie	18 mars 1841	St. Alban en Mont
	15 mai 1864	
	22 7bre 1867	
Chalandard, Pierre	26 janv 1841	Annonay
	23 7bre 1864	
	21 7bre 1867	
Malbos, Joseph	17 7bre 1832	St. Paul le jeune
	22 7bre 1858	
	21 7bre 1847	
MacEvoy, James	19 7bre 1842	New York
	27 8bre 1869	
	29 8bre 1869	
Murray, Edmond	30 mai 1844	Toronto
	29 7bre 1870	
	1 mai 1872	

Brennan, Laurent	18 fév. 1847	Kilkenny Ir.
	2 Xbre 1871	
	1 mai 1872	
Ryan, Patrik	19 mars 1840	Kilkenny Ir.
	2 Xbre 1871	
	1 mai 1872	
O'Donohue, Pierre	4 mai 1846	Ireland
	28 aout 1872	
	13 juin 1875	
Marijon, Victorin	5 jul. 1851	Vernoux
	20 Xbre 1872	
	19 7bre 1874	
Géry, Benoit	2 7bre 1849	Lalaise
	19 7bre 1873	
	18 7bre 1875	
Grand, Pierre	12 janv 1845	Maurienne
	10 7bre 1873	
	30 mai 1874	
McBrady, Robert	24 jan. 1848	Whitby C.
	10 7bre 1873	
	30 mai 1874	
Cushing, Daniel	27 7bre 1850	Flora C.
	1 fev. 1874	
	26 mai 1877	
Crespin, Jean	3 fev. 1848	Marvejols
	18 7bre 1874	
	18 7bre 1876	
Mongovan, Michel	16 jul. 1846	Stratford C.
	15 fev. 1878	
	15 fev. 1878	
Teefy, J. Robert	21 aout 1848	Richmond Hill
	12 juin 1878	
	20 juin 1878	
Martin, Ernest	7 janv 1856	Prades
	30 juin 1878	
	24 7bre 1881	

Guinane, James	5 fév. 1854	Toronto
	8 Xbre 1878	
	13 jul. 1879	
Coté, Alfred	27 jul. 1855	St. Joseph C.
	17 janv 1881	
	16 juin 1881	
Semande, François	24 janv 1855	St. Joseph C.
	17 avr. 1881	
	16 juin 1881	
Dumouchel, Albert	8 7bre 1856	Sandwich C.
	4 jul. 1882	
	17 juin 1883	
Renaud, Luc	14 7bre 1850	St. Joseph C.
	5 mars 1884	
	19 juin 1884	
O'Neil, Edouard	20 mars 1856	Jordes C.
	18 7bre 1885	
	24 7bre 1887	
Heydon, Thomas	17 juin 1857	Aldjala C.
	18 Xbre 1884	
	10 8bre 1886	
Bukley, Patrick	13 av. 1844	Cork, Ir.
	20 fév. 1886	
	4 Xbre 1887	
Fuma, Gabriel	9 janv 1864	St. Pierreville
	17 7bre 1886	
	21 7bre 1889	
Collins Jn. Bernard	14 mai 1853	Lindsay C.
	23 mai 1888	
	28 mai 1888	
Christian, Michel	12 9bre 1859	Manchester Eng.
	28 aout 1890	
	31 aout 1890	
Hayes, Thomas	15 janv 1861	Barry, C.
	16 Xbre 1890	
	16 Xbre 1891	

Martin, Arsène	18 mars 1862	Prades
	8 janv 1891	
	14 Xbre 1892	
Shaugnessy, Patrick	21 mars 1861	Oakville C.
	8 janv 1891	
	19 Xbre 1891	
Kelly, Michel	8 8bre 1864	Adjala
	8 janv 1891	
	21 7bre 1891	
Vaschalde, Adolphe	20 mars 1871	St. Pons
	23 aout 1892	
	14 jul. 1895	
Montreuil, Antoine	17 janv 1870	Windsor C.
	23 aout 1892	
	15 jul. 1894	
Player, Jacques	4 mai 1870	Weymouth, Eng.
	18 7bre 1896	
	24 7bre 1898	
Plomer, Jean	6 mai 1870	Falmouth, Eng.
	18 7bre 1896	
	23 7bre 1899	
Gignac, Thomas	6 av. 1868	Sandwich, C.
	18 7bre 1896	
	15 aout 1898	
Sullivan, Jean	15 7bre 1870	Providence U.S.A.
	18 7bre 1896	
	15 aout 1898	
Donnelly, Vincent	12 8bre 1869	New York
	18 7bre 1896	
	24 juin 1898	
Reath, Vincent	19 Xbre 1871	St. Thomas C.
	18 7bre 1896	
	15 av. 1898	
Roche, Nicolas	7 fév. 1866	Cork, Ireland
	8 aout 1897	
	24 Xbre 1898	

Collins, Charles	4 mars 1873	Maidstone C.
	Nov. 1897	
	14 aout 1899	
Finnigan, Terence	18 fév. 1873	Toronto
	14 aout 1897	
	14 aout 1899	
Howard, Patrick	8 8bre 1867	Worcester U.S.A.
	6 aout 1898	
	7 mars 1900	
Hurley, Albert	6 janv 1872	Peterborough C.
	8 aout 1900	
	14 aout 1900	
Ryan, Jean	9 fév. 1867	Cobourg C.
	8 aout 1900	
	14 aout 1900	
Kennedy, Joseph	8 9bre 1867	Lindsay C.
	8 aout 1900	
	14 aout 1900	
Forster, Frank	16 mai 1874	Simcoe C..
	4 juin 1901	
	29 juin 1901	
Pajeau, Ernest	3 fév. 1874	Windsor C.
	8 aout 1899	
	25 jul. 1901	
Roach, Thomas	6 9bre 1872	Breckin C.
	8 aout 1899	
	25 jul. 1901	
Roach, William	8 jul. 1873	Breckin C.
	29 7bre 1900	
	25 jul. 1901	
McNulty, Nil	4 fev. 1866	Peterborough C.
	6 aout 1900	
Rafferty, Frank	7 av. 1880	Londres, Eng.
	29 7bre 1900	

Scharpe, Joseph 9 7bre 1873 Sarnia C.
22 aout 1901

Staley, Arthur 4 mars 1872 Kingston
25 aout 1899
25 jul. 1901

(Copied from a notebook containing extracts of documents in the Annonay archives made for Fr. Forster in 1923.)

List of novices who completed the novitiate year and were admitted to first profession. The year is the one during which they received the habit. An asterisk indicates that the scholastic left before ordination. This list does not contain the names of those who left during the course of the novitiate year.

1922

*Austin, Philip

*Barron

Coughlin, Hubert

Dore, Wilfred

Dwyer, Wilfrid

1923

Crowley, Floyd

Denomy, Alexander

Embsor, James

Flanagan, John B.

*Glynn, Patrick

*Harrington

Killoran, Matthew

Lajeunesse

Martin, James

Murphy

Nigh

McGouey, Thomas

1923 (continued)

O'Donnell, Joseph

*Redmond

Young, Edmund

1924

Burns, Francis

Lee, Edward

McGahey, Joseph

Murphy

Sheehan, Cornelius

1925

Ruth

Thomson, Vincent

*Warnick, Paul

Whelan, James

1926

Anglin, Gerald
Burns, Edmund
*Coles, John
Coll, Blake
Corrigan, John
Diemer, Rudolph
Flahiff, George
Fullerton, Vincent
French, Gerard
Higgins
Kehoe, Wilfred
McAlpine, Gerald
McLaughlin, Terence
Mallon, Hugh
Onorato, John
Regan, Bernard
Ruth, Norbert
*Schneider
Sheehan, William
Sheehy, Fergus
Shook, Lawrence
*Tallon, William
*Wallace
Whelihan, James

1927

Allnoch, Carl
Brown, Austin
Burns
*Coyle
Haffey, Hugh
Harrison, Canning
Hussey
Lyons, Francis

1927

McCann, Leonard
*McGoey, Thomas
McIntyre, John
McIntyre, Viator
*McKenna, Frederick
Magee, Ernest
Nolan, Hugh
*Noonan, Edward
O'Donnell, Reginald
Pope, Joseph
Prince, Raymond
Regan, Oscar
Rivard, Joseph
Thompson, George
Wey, Joseph

1928

*Ayerst, Francis
*Brady, George
*Cerré, Charles
*Cowan, James
Grant, Alexander
*Dwyer, Gerard
Hartmann, Edward
Lacey, Lawrence
*Murphy, Irving
Scollard, Robert
Sheehy, John
*Tarrant, Anthony
Whelan, Maurice
Wilson, James

1929

Armstrong, Charles
*Cloutier
Collins
*Corcoran, James
Donlon, James
Flood, Francis
*Foley
Girard, Uldgge
*Gruber, Jeremias
*Klem, William
*McAlpine, Cyril
Regan, Basil
*Scollard, Patrick
Sheahan, Francis
Walsh, Francis
Willet

1930

*Flood, Joseph
Garvey, Edwin
Kennedy, Vernon
Lewis, Patrick
McMahon
Mallon,
Pokriefka
Record
Reuss, Norbert
*Taylor

1931

Brezik, Victor
*Daoust
*Dinan
*Drew
Duggan

1931

Fischette, Robert
*Gauchat
George, Gerald *Died
*Hall
*Hunt
Klem, Leo
*Lyons
Mallon
Meyer, John
Murphy
*Pratt
Ruth, James *Died
Slattery, Thomas
Warren, John
*Whyte, Gordon
*Yaeger

1932

Batty, Dake
Clemens
Cullinane, Eugene
*Desjarlais
Faught, Donald
Flanagan, Edward
Hanrahan
Kelly
Kelly, John
*Knitter, Francis
Koehler, Ralph
Lococo, Anthony
*Meloche
Murphy
O'Meara
*O'Regan

1932

Paciorkowski, Florain
Pappert, Edward
Riley, William
Sheedy, Matthew
*Switzer
Weiler, Arthur

1933

Bergeron, Cyril
Boland, Francis
*Corcoran
*Crook
Crowley
Cullen
Cummer, Ernest
*Doherty
*Horgan
*Hurley
*Koehler
Lamb, Robert
Meyers
Miller
Mulvihill, Daniel
Munnelly, Leo
*McPherson
O'Loughlin
Petrey, Paul
Purcell
Ruth
*Veil, Neil

1934

Agius, Grace
*Brown, Thomas
Cross, James
*Follis
*Giroux
*McCann
McCarty, Francis
MacDonald, Ralph
*McEachran
*Maher
Phelan, George
Quinlan, Leonard
O'Leary, Arthur
*O'Neill
Roe, Charles *Died
Wood

1935

*Bruder
Carter, Cyril
*Devine
Dorsey, Joseph
Eckert, Vincent
*McDonald
McLaughlin, John
*McMillan
McNeil, Donald
Malone, Austin
Orsini, Francis
*Pineau
Timmons, Joseph
*Whelan, John

1936

*Coughlin
Coyle
*Coyle, Val
Crowley, C
Crowley, J
Cullen
Grescoviak

*Hogan
Houde
McLean
Miller
Murphy
O'Neill
O'Reilly
Thompson

*Vogel

*Walsh

1937

*Brigneuil
Brown
Caird, Alfred
Cherry
Collins, James
Conway
Kennedy
Lavery
Looby
McGillis
*MacKinnon
Moran
Murphy
*Reeves
*Roffall
*Rynd

1937

*Schneider
Sullivan
*Vossler
*Weis
*Wilson

1938

Adam
Barry
Brezik, Lee
Broussard, John
Benninger, Donald
*Connally
Drouillard
Etlinger
Flood, Robert
*Guerinot, Walter
*Hengstebeck
*Johnson
Megan
Miller, Robert
Murphy, M
*Pendarvis
Shannon, Joseph
Sullivan, Edward
Sheehan, Francis
Whyte, Robert

1939

Brady
Burbott, Eugene
*Egan, Francis
Firth, Francis
Firm
Gorman, Patrick
*Judge
*Lester
Madden, John
Martin, John
Monaghan, Francis
O'Donoghue
*Pope, George
*Peck, William
*Rodriguez, Anthony
Swan, Peter

1940

Abend
Black, Frederick
Burke, John
Butler, Albert
DeBilly, Roger
Faught
*Hogan
Kelly, Anthony
Levack
*McKinnon
Maurer, Richard
*Moynihan
*Mullins
*Molloy
*O'Bryne
Howard

1940

Pickett
Principe
Roy, Norman
Raftis
*Rickert
*Rynd
Silvester, George
Stapelton
Wilson

September 7, 1943.

Dear Bob:

Thank you for the Annals which arrived recently. It seems to cover the ground thoroughly ... The staff appointments will save a lot of mail enquiries. Please have the ranks of the Overseas R.C.A.F. chaplains amended to read S/L, for such they now are, though unpaid and to be relinquished upon repatriation. I suppose our full title would be Hon. Acting Squadron Leader Unpaid. By the way, congratulations on your A.M.L.S., whatever it stands for. Assistant Manager of the Liquor Store? I'll be glad to contribute to the next number if you'll remind me in time.

Four of the seven parishes in the neighbouring town are O.S.B. and I've been doing some hobnobbing to counteract the influence of Gonzaga.

Last Sunday night I went to pontificate at the observance of the National Day of Prayer ordered by H.M. the King. When I stood resplendent in my C.S.B. habit, one Fr. Aelred leaped from his dogmatic slumber and piped, "Ah! the old Sarum cassock!" Further inquiry elicited the information that it is the exact style used in the mediaeval Sarum Rite, and now affected by very High Anglican clergy with non-Roman leanings. So you may take to task our arch-designer, E. Leonard Rush, for putting one over on us and claiming a unique pattern... The O.S.B.'s are very hospitable lads, and it's good to get a touch of community life again ...

Oremus,

Ed.

Letter written by Father Hartmann to Father Scollard.

The Riveras are a Mexican family who in spite of poverty and neglect have held to the Faith with a tenacity that is truly remarkable. They live on a ranch, eight miles from Newgulf and nine miles from Wharton and come to church only in dry weather because only then are the dirt roads passable.

Sunday morning sees them up at 5:30 doing the chores around the ranch. Then the entire family father, mother, and the six children from Guadalupe, aged 14, to Maria, age 2, climb into an open wagon and drive to Wharton behind a pair of mules. Father Fullerton, who has charge of both these missions, wondered why they came to Wharton.

"Señor Dionysio, isn't Newgulf closer to your home?"

"Sí, Padre Vicente."

"The roads are better also?"

"Sí, Padre."

"Then why do you come to Wharton?"

"Padrecito.- The children in Newgulf are very mischievous. They throw stones at the mules and we have mucha dificultad."

Sometimes the mules are balky and the Riveras come late to Mass, but late or early, they all go to Confession and receive Holy Communion. After Mass, which is over about 11:30, they sit in their wagon and eat breakfast before starting the nine-mile drive which will bring them home between 3:00 and 4:00 o'clock. Great is their faith.

Story on the souvenir folder distributed at the Congregation's booth at the Canadian National Missionary Exhibition and Convention, Varsity Arena, Toronto, October 15-19, 1943.

In September 1936 the Basilian Fathers began their missionary work among the Mexicans in Galveston Diocese. His Excellency, Bishop Byrne, entrusted to their care the territory bounded by the Bragos and Colorado Rivers and extending from the Gulf of Mexico as far north as Navasota. At first but one priest was assigned to the work - Rev. J.P. Dillon, C.S.B., who was to live at St. Anne's in Houston and work out from there.

In 1938, a second priest was sent for this work - Rev. J.F. Collins, C.S.B. In March 1939, Fathers Dillon and Collins left St. Anne's to establish a mission centre and residence at Rosenberg, Texas. In 1940 a third priest, Rev. N.C. Reuss, C.S.B., was added and in 1941 a fourth - Rev. V.J. Fullerton, C.S.B. These four priests now live at Rosenberg, Texas, and

work out from there. Two are at Rosenberg only a couple of days each week.

The following is an account of each of the Missions and the work done at each.

(1) Our Lady of Guadalupe - Rosenberg.

Here at the Mission Center is a nice wooden Church capable of seating 300 people. In September 1942 a school was opened here for the children. Only children of the first four grades could be accomodated. This year another grade will be added, next year another until the grade school is complete and perhaps, if God continues to bless the work, a High School. The school was built for 100 but the attendance all year was approximately 180. A garage apartment was turned into a convent and furnished through the generosity of St. Anne's people. Two Sisters of Divine Providence came in Sept-

ember 1942 - Sister Mary Theresa and Sister Mary Carmen. They were assisted in their teaching by a catechist. The classes were large, the work was hard but even after only one year these good Sisters are seeing the results of their labors with these children. Some of the children in the first grade were fifteen, sixteen, even eighteen years old. Their parents in many cases had preferred to let them grow up in ignorance but with their Faith and innocence unspoiled, rather than send them to schools which were dangerous to Faith and innocence. God bless them for it. These children, at an age when children are usually graduating from High School came to school with children six and seven years old and learned their arithmetic, more of their religion and their A.B.C.'s. A second-hand school bus was

purchased and travelled 70 miles a day bringing these children to and from school.

(2) Our Lady of Perpetual Help - Bay City.

For five years Mass has been celebrated in an old railroad car which had been made over into a Church. A new and more suitable Church is now being built and will be completed in the summer. Mass is said here two or three times a week, evening devotions are held every week and catechism taught the children twice a week.

(3) St. Henry's - Freeport.

A small wooden Church, located in the Mexican quarter, serves the people of this district. Mass is said once or twice a week, evening devotions are held once a week and catechism is taught to the children twice a week.

(4) Christ the King - Newgulf.

A wooden Church with a capacity of nearly 200 serves the Mexican people in Newgulf. Mass is celebrated here every Sunday, every Monday and the First Friday of each month. Catechism is taught to the children twice a week. The choir formed and taught in 1939 by the Sisters of St. Anne's School still functions. Two Study Clubs for girls and one for High School boys have been organized and meet each week.

(5) Angleton - Texas.

Mass is celebrated in Angleton every two weeks in a house.

(6) Boling - Texas.

Mass is celebrated in Boling every Saturday morning and catechism taught after Mass. The grown-ups all stay for catechism. Recently one woman, the mother of seven children, made her

First Communion as a result of these classes.

(7) Richmond - Texas.

These people live close enough to Rosenberg to be able to go to Mass on Sunday there. However, catechism is taught to the children every Saturday morning in Sacred Heart Church by the Sisters from Rosenberg.

(8) Eagle Lake - Texas.

Mass is celebrated in the Catholic Church here once a month for the Mexican people, and catechism is taught every Thursday afternoon by the Sisters from Rosenberg.

(9) Simonton - Texas.

Mass is celebrated here in the school once a month. Children are taught catechism regularly.

(10) St. Benedict's - Allen Farm.

This church was a gift from the people of St. Benedict's Parish, Detroit, Mich. Mass is cel-

celebrated here once a month and catechism also taught to the children.

(11) Courtney - Texas.

Mass is celebrated in a house in Courtney on the second Sunday of every month.

(12) Wharton - Texas.

Mass is celebrated in Wharton for the Mexican people every Tuesday morning and on the first, third and fifth Sunday of every month. Thanks to the kindness of Father Hurley, Holy Family Church is used for all services. Catechism is taught to the children twice a week. Rosary, sermon and Benediction is held every Monday evening. The Legion of Mary has been established in Wharton and meets every Monday evening. There are 12 active members and 22 auxiliary members. Five acres of land have been purchased and plans are made for the immediate

construction of a church as quickly as war restrictions will allow. There are about two hundred Mexican families in Wharton.

Such is a brief account of the work of the Basilian Fathers among the Mexican people of this diocese. Of course, the Mexican people are poor - their families large. They can give but little to the upkeep of this work. It is supported by the charity and generosity of Catholics throughout the country. You will be asked next Sunday to make an offering for the support of this work. Please be generous. It is God's work ... St. Anne's Parish has been the mainstay of the work since its beginning in 1936. Keep up the good work for the glory of God and the salvation of souls.

Written by Father Fullerton for the leaflet of St. Anne's Church, Houston, Texas, 1943.

- Rev. L.J. Bondy, Ph.D., Johns Hopkins. French.
- Rev. H.P. Coughlin, S.T.D., Angelicum. Theology.
- Rev. H. Carr, LL.D., Toronto. Honorary.
- Rev. A.J. Denomy, Ph.D., Harvard. Old French.
- Rev. J.W. Dore, Ph.D., Ottawa. Philosophy.
- Rev. W.J. Dwyer, Ph.D., Louvain. Philosophy.
- Rev. G.B. Flahiff, A.P.D., Strassbourg. History.
- Rev. E.C. Garvey, Ph.D., Toronto. Philosophy.
- Rev. A.L. Higgins, LL.D., St. Edward's. Honorary.
- Rev. T.V. Kennedy, S.T.D., Angelicum. Theology.
- Rev. V.L. Kennedy, A.C.D., Pont. Inst. Archaeology, Rome. Christian Archaeology.
- Rev. E.J. McCorkell, LL.D., Ottawa. Honorary.
- Rev. T.P. McLaughlin, J.C.D., Strasbourg. Canon Law
- Rev. J.P. Mallon, Ph.D., Laval. French.
- Rev. T.P. O'rourke, Ph.D., C.U.A. History.
LL.D., St. Edward's University. Honorary.
- Rev. L.K. Shook, Ph.D., Harvard. English.
- Rev. E.J. Welty, Ph.D., Fribourg. Philosophy.
- Rev. R.G. Miller, Ph.D., Toronto. Philosophy.

- Rev. C. Allnoch, M.A., Houston. Education.
- Rev. V. Brezik, M.A., Toronto. Philosophy.
L.M.S.; Pont. Inst. of Medi-
aeval Studies. Philosophy.
Ph.D. Toronto. Philosophy
- Rev. E. Burns, M.A., Houston. Education.
- Rev. F. Burns, M.A., Michigan. Economics.
- Rev. E. Cullinane, M.A., C.U.A. Sociology.
- Rev. L. Dolan, M.A., Toronto. Philosophy.
- Rev. W. Duggan, M.Ed., Rochester. Education.
- Rev. J. Embser, M.A., Western. Philosophy.
- Rev. R. Fischette, M.A., Detroit. Education.
- Rev. F. Flood, B.L.S., Toronto. Library Science.
- Rev. V. Guinan, M.A., Ottawa. Philosophy.
- Rev. H. Haffey, M.A., Laval. Chemistry.
- Rev. J. Hussey, M.A., C.U.A. Education.
- Rev. J. Kelly, M.A., Toronto. Philosophy
- Rev. F. Kelly, M.A., Toronto. Classics.
- Rev. L. Klem, M.A., Toronto. French.
- Rev. R. Koehler, M.A., Houston. Education.
B.L.S., Toronto. Library Sc.

- Rev. L. Lacey, M.A., Houston. Education.
- Rev. E. Lajeunesse, M.A., Toronto. French.
- Rev. E. Lebel, M.A., Chicago. English.
- Rev. E. Lee, M.A., Chicago. English.
- Rev. A. Lococco, M.A., St. Bonaventure. Latin.
- Rev. S. Lynch, M.A., Toronto. Philosophy.
- Rev. T. MacDonald, M.A., Columbia. Education.
- Rev. L. McCann, S.T.L., Angelicum. Theology.
- Rev. J. McGahey, M.A., Toronto. Philosophy.
- Rev. W. McGee, M.A., Columbia. Education.
- Rev. J. McIntyre, M.A., Detroit. English.
- Rev. V. McIntyre, M.A., Toronto. Philosophy.
- Rev. F. Mallon, M.A., Michigan. Romance Languages.
- Rev. G. Mallon, M.A., Houston. Education.
- Rev. H. Mallon, M.A., Michigan. English.
- Rev. J. Muckle, M.A., C.U.A. Classics.
- Rev. J. Murphy, M.A., Ottawa. English.
- Rev. N. Murphy, M.A., Toronto. Philosophy.

- Rev. S. Murphy, M.A., Toronto. Philosophy.
- Rev. W. Murphy, M.A., Toronto. Philosophy.
- Rev. W. Murray, L. en Phil., Sorbonne. French.
- Rev. W. Nigh, M.A., Houston. Education.
- Rev. H. Nolan, M.A., St. Bonaventure. Chemistry.
- Rev. E. Magee, M.A., Houston. Education.
- Rev. A. O'Leary, M.A., St. Bonaventure. Education.
- Rev. M. Oliver, M. Ph., C.U.A. Philosophy.
- Rev. J. O'Donnell, M.A., Western. Philosophy.
- Rev. R. O'Donnell, M.A., Toronto. Philosophy.
- Rev. J. O'Loane, M.A., Columbia. Education.
- Rev. J. Onorato, M.A., Columbia. Italian.
- Rev. W. O'Toole, M.A., Toronto. Classics.
- Rev. L. Rush, M.A., Columbia. Education.
- Rev. W. Sharpe, M.A., C.U.A. Philosophy.
S.T.B., C.U.A. Theology.
- Rev. R. Scollard, B.L.S., Toronto. Library Sc.
A.M.L.S., Michigan. Lib. Sc.
- Rev. F. Sheahan, M.A., Houston. Education.

Rev. B. Sullivan, M.A., C.U.A. Philosophy.

Rev. W. Sullivan, M.A., Houston. Education.

Rev. V. Thomson, M.A., Gonzaga. Sociology.

Rev. E. Tighe, M.A., Ottawa. Philosophy.

Rev. T. Vahey, M.A., Toronto. Classics.

Rev. J. Wey, M.A., Toronto. Classics.

Rev. J. Wislon, M.A., Houston. Education.

Rev. A. Caird, M.A., Toronto. Philosophy.

Rev. N. Clemens, M.Ed., Wayne. Education.

Rev. R. Cullen, M.Ed., Wayne. Education.

Rev. C. Lavery, M.A., Toronto. Philosophy.

Rev. R. MacDonald, M.A., Toronto. Philosophy.

Rev. L. Munnelly, M.A., Toronto. Philosophy.

Rev. J. O'Meara, M.Ed., Wayne. Education.

Rev. L. Quinlan, M.A., Toronto. Economics.

Complete to November 1, 1943.

CONCERNING LONERGAN

As a regular subscriber and interested reader of Newsweek I should like to draw your attention to an error on page 46 of your Nov. 8 issue. There it is stated that "Wayne Lonergan had left St. Michael's College in Toronto at 21 with a Bachelor of Arts Degree."

The facts are that Lonergan, after attending two other high schools, was a pupil for about six months in the high-school department of St. Michael's College. He obtained no degree, took no university courses, but left before completing the third year of a five-year high-school course. He left in 1934, being then only 16 years old.

Rev. T.P. McLaughlin, C.S.B.
Superior

St. Michael's College
Toronto, Canada.

Newsweek, November 22, 1943, page 6, "Letters"

ROUTINE OF WORK OF THE YEAR 1883-1884.

Sep. 4th. House opened for work at 7:30 p.m. At that hour professors go to the study hall to give class work to boys for following morning. Study then continues till 8:45 then night prayer - then to bed.

Sep. 5. Rising at 5:30 a.m. At 5:55 prayer & meditation. 6:25 study. 7:00 Mass followed by breakfast and recreation till 8. 8:00 study 8:55 recess. 9:00 class. 11:00 recreation. 11:10 study. 11:50 spiritual examen for masters. 12:00 dinner and recreation. 1:45 study. 2:55 recess. 3:00 class of mathematics 4:00 study. From 4 to five during the year are the book-keeping classes - natural philosophy - trigonometry - and writing classes. These classes requiring some time to be organized, not usually started at once, but as soon as is

convenient for each. Work pretty fairly afloat by beginning of second week. 5:00 recreation. 5:15 study. 6:00 supper and recreation. 7:30 study. 8:45 night prayer & bed.

Sept. 6th. Same as yesterday till noon. This being Thursday is competition day. But competition not given first week. On Tuesdays Thursdays and Saturdays during the year French classes from 11:10 to 12. German class every day from 11:10 to 12, Sunday excepted. Spiritual reading for boys every day from 5:50 to 6 p.m. Singing classes on Thursdays and Sundays from 5 to 5:30 p.m. One class for large boys, the other for small.

Sep. 9. Sunday. Order of the day for Sunday is as follows. 5:30 rising. 6:00 meditation. (Boys meditation given by one of the priests)

6:30 First Mass for those who go to Communion.
7:00 Community Mass followed by breakfast,
then recreation. 8:45 study. 9:05 Catechism
class. 9:50 Boys go to High Mass which begins
at 10. After Mass recreation till noon. 12:00
dinner, recreation. 2:00 study. 2:50 Boys go
to Vespers. 3:00 Vespers, then recreation.
5:00 Study and singing class. 6:00 supper &
recreation. 7:30 study. 8:45 night prayer.
9:00 bed. Sunday's catechism class does not
usually begin for a few weeks, during fine
weather the boys having recreation instead.

Sep. 11th. Tuesday. Same as Sep. 5th till
noon. Afternoon recreation till 5 p.m. Same
for all Tuesdays of year.

Sep. 13th. Thursday. Recreation till 9:00
9:00 Competition. 11:00 recreation. 11:10
French and German classes. Rest same as Tuesdays.

The foregoing order of the week to be in general that of the year. Modifications to be noted hereinafter.

Sep. 23. Sunday. Catechism class begins to-day. 5 classes. 1st class comprising the boys in Philosophy, Rhetoric, Belles-Lettres, and 2nd Latin. 2nd class - Third Latin and First Commercial. 3rd class - Elementary Latin and 2nd Commercial. 4th class - Third and Fourth Commercial. 5th class - Class of French catechism.

Sep. 30. Ordination in College Chapel this morning - to minor orders - of Mr. Drouin, old pupil of the College. His Lordship during the course of the day visits the boys in study and gives a half holiday to be taken on first fine day.

October 1ts. Boys take Bishop's holiday. Re-

creation from noon till 5 p.m. First extra holiday of the year.

Oct. 8th. About 5:30 p.m. an address was presented by the boys on the occasion of the Superior's feast to be celebrated tomorrow. After address, recreation till supper, after supper usual routine.

Oct. 9th. St. Denis day - Superior's feast. Full holiday. Mass for boys at 6:30, breakfast 7. Prizes given for various games during the day. A number of visitors, old students and friends of the house for dinner. 7:45 p.m. Prayer & Benediction, then to bed. Note Benediction each Wednesday evening at 8:30 for remainder of the month in accordance with Papal circular. Also Beads every morning during Community Mass, and Litany of Blessed Virgin after Mass in accordance with above.

Oct. 31st. Confessions for boys begin this evening at 5:15 to allow time for all to go, Benediction being at 8:30 shortens the usual time for confessions by a quarter of an hour.

Nov. 1st. All Saints. High Mass and Vespers as on Sundays. At 2 p.m. boys go to study - the weather being cold, and there being no recreation room yet.

Nov. 2. All Souls. Boys did not go to Low Mass. Study till breakfast. Class from 8 to 8:50, then to High Mass in the church. After Mass 5 minutes recess, then study till 11. (the weather being cold). At 11 recess till 11:10 then study with French and German classes as usual. 1 p.m. Boys and masters all go to graveyard and afterwards usual routine.

Nov. 7. Half holiday today. Boys go on walk - all except a few who are unwell. Return

about 5:15 p.m. Then study till 6.

Dec. 10th. Change from old refectory into new. The first meal was taken in the new refectory this evening at about 6:45. Delay caused by range not working well. Boys go to study about 8 p.m.

Dec. 17. Examination in morning classes begun. Book-keeping, French, German and a portion of the mathematics having been got through with during the past week. The rest of the mathematics including all arithmetic classes were examined this afternoon.

Dec. 18-20. Examination continues.

Dec. 21. Examination begins at 8:30, ends at 10:30. Boys then go to study - are addressed by Superior. Sent to yard a few minutes. At 10:50 boys return to study to hear notes read. 11:30 dinner, after which

Christmas vacation begins. The examinations have been mainly oral. Rhetoric and Belles-Lettres classes were grouped together. Also two lowest English classes together. Other classes examined each by itself.

Jan. 7th, 1884. College reopens. Study begins at 7:30 p.m. Masters then go to study hall and give lessons to their boys for following day.

Feb. 1st. The weather being beautiful and skating good, a half holiday was given this afternoon, that is from noon till 5 p.m. Night prayers, devotions to Sacred Heart and Benediction at 8:30 p.m. Confessions this evening, vigil of Purification.

Feb. 22. A half-holiday today, Washington's birthday. Recreation from 11 a.m. till 5 p.m.

Mar. 17. St. Patrick's day. Full holiday.

Entertainment in the evening (literary, musical & dramatic) beginning about 7 p.m.

Mar. 28. Spring examinations begin this morning at usual class hour 9 o'clock. Book-keeping examination in afternoon from 3 to 5. Other classes not examined but taught as usual.

April 1st. Examination brought to a close at 11 a.m. Notes read to boys in study hall at 11:40. At 5 p.m. masters go to study hall and give their classes lessons for following day, and the last term of the year is begun.

April 9. Wednesday of Holy Week. Afternoon class begins at 2:45 and ends at 3:45. At 3:50 boys go to church for Tenebrae which lasts a little over an hour. Rest of day as usual.

April 12. Holy Saturday. 7 a.m. Breakfast. 7:45 class till 8:45. 8:50 to church. Service lasts till nearly half past eleven. Recreation

till noon. Afternoon study and class as usual.

April 13. Easter Sunday. General Communion at the 6:30 Mass. All boys attend that Mass and remain for the 7 o'clock Mass. After breakfast recreation till High Mass. After dinner recreation till 3 p.m. Then Vespers, and the rest as an ordinary Sunday.

N.B. We forgot to state that about six weeks ago the time of Sunday's catechism class was changed. The order since has been and will continue as follows: On Sunday morning recreation from breakfast till 9 o'clock. Then study till 9:20. Then catechism till 10:00. The reason of the change being that the beads are now said in church before Mass, thereby delaying High Mass about 10 to 12 minutes. And as they are said in the College Chapel at the Community Mass the boys do not assist.

April 16th. The new addition to the College was blessed today. Order of day as follows: Rising at usual hour 5:30. About 40 minutes given to dress. Then prayer, meditation and study till 7 o'clock. At 7 breakfast followed by recreation till 9. 9:00 Ceremony begins. Blessing performed by R.R. Bishop Walsh, followed by Pontifical Mass celebrated by R.R. Bishop Borgess. Sermon by Bishop of London. Whole ceremony lasting about one hour and three quarters. Dinner about 12 o'clock. The two above mentioned R.R. Bishops and a large number of priests being present. Speeches by both Bishops, Fathers Vincent, O'Connor and Scutjes. Singing by Fathers Vincent and Flannery. Various songs by boys. Unfortunately the weather was very disagreeable but in every other respect the day's proceedings

passed off most pleasantly. Owing to weather boys go to study at 5 p.m. as usual.

April 29. Annual retreat for the boys begins this evening. Preached by Rev. F. Miller (Redemptorist). One hour class from 9 to 10 each morning. Rest of day divided up between instructions, various devotional exercises, recreation. Boys allowed to speak during recreation but noisy games discouraged.

May 3rd. Retreat closes this morning with General Communion, sermon and Apostolic Benediction by the Preacher. Holiday till evening.

May 24. Queen's Bth Day. Holiday given in honour of the Sodality which had a reception this morning. Not given as usual in honour of the Queen, Her Majesty having transferred the celebration to the 28th of June. Study resumed

at 7:30 p.m. During the month of May exercises every evening in the Chapel at 8:30. Benediction on Wednesday evenings.

June 14. St. Basil's day. Grand holiday.

June 17. Ordination to priesthood of five young men. Rev. Mr. Renaud, C.S.B., and Revs. Messrs. McManus, Kroll, Meath and Van Hroo-missens for the diocese of Detroit. Ordinations performed by the R.R. Bishop of Detroit. Ceremony in College Chapel at 7 a.m. At 9 a.m. His Lordship the Bishop of London blessed the new College bell. The bell had been presented by the old students of the College. The rest of the day is given to amusements of various kinds. During this week the final examinations were held, ending on Saturday. Order about the same as usual. Examinations mostly oral, except for the boys of the First Commercial

who tried to graduate. The graduate examination was tried by four students but all failed to obtain the necessary percentage.

June 23rd. Monday. Distribution of prizes. Entertainment, musical and literary, began at 2:30 p.m. Their Lordships the Bishops of London and Detroit honoured the Institution by their presence, as also a few of the neighbouring priests, friends of the College, and quite a number of lay persons. The entertainment passed creditably to all engaged, and was brought to a close by a short address delivered by Rev. R. McBrady and brief addresses by the R.R. Bishops. The boys quickly dispersed for their homes and the scholastic year 1883-84 was happily brought to a close.

Copied from a small notebook containing no other matter. Unsigned. Do not know writing.

Prayer which the venerable Father Tracol addressed to God upon the beginning of his apostolate amongst youth:

"O my God, who in thy mercy hast entrusted me with the sacred treasure for which Thou didst shed Thy blood with so much goodness, and who dost command me to preserve it from vice, depositum custodi, grant me the grace to die rather than scandalize the least of these little ones who believe in Thee. Grant me to understand well the extent of my duties and the manner in which I ought to exercise my zeal in order to turn to virtue the generation preparing and announcing itself for the Lord. Grant that I may work with all my strength to realize the word of the prophet: "Annuntiabitur Domino generatio ventura". O my God, grant me to concentrate all my care,

all my attention, that I may direct all my efforts to this single end which I ought to have in view at this moment. Upon this I shall be judge^d; and every other object of my zeal which would turn me aside from my functions, would only be a dangerous illusion. This it is which it is important I should understand well; and for not having understood it well enough I repent myself."

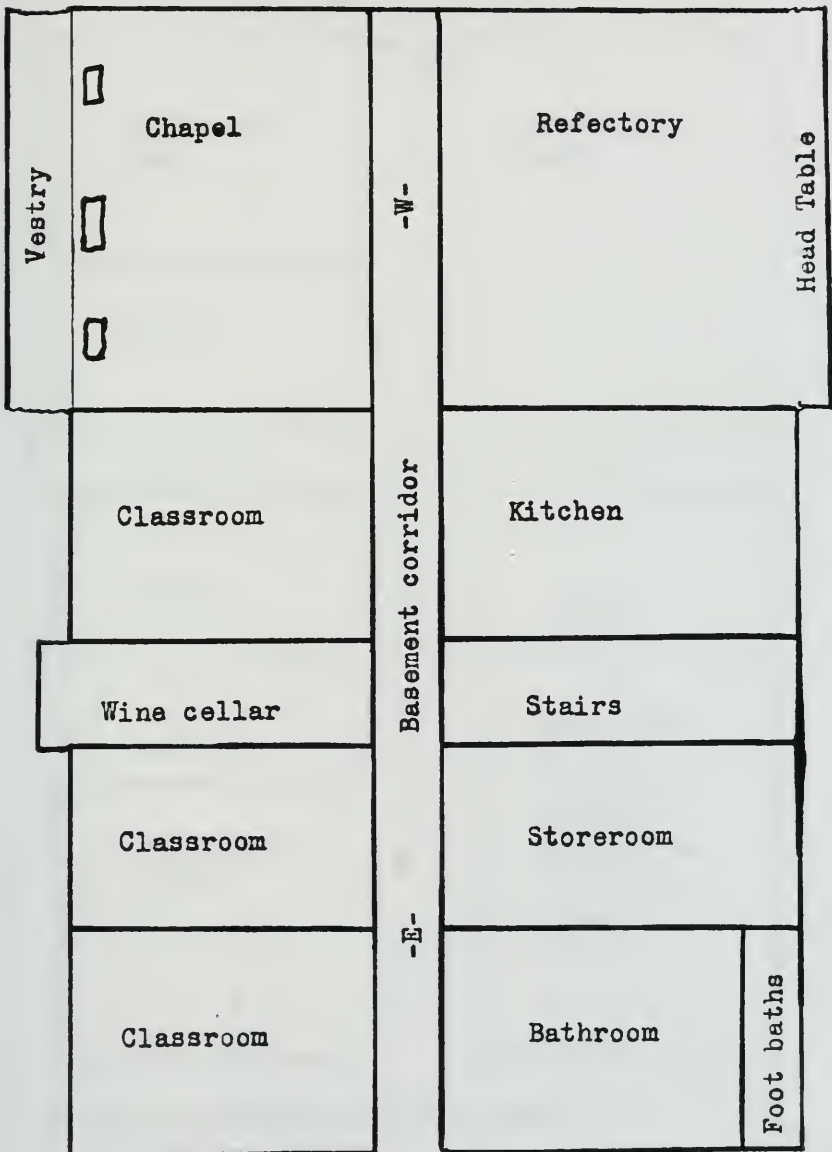
Copied from page 3 of a printed circular letter written by Father Marijon and dated St. Michael's College, March 19, 1892.

Father Tracol was ordained on March 28, 1819.

"When, at leisure moments, I stand in the shade of the giant elm ... my memory reverts to the days when I, too, was a student ... in this self same yard... The smaller elms, nearby, well I saw them, as mere sprigs, planted twenty years later and guarded by slender frames... There were great trees along the north and east sides of the college yard, great poplars of lordly height ... There were a few benches along the high board fence ... At the north east corner of the grounds, the young men, known as "Toughs", usually held their select meetings. Sometimes they formed a circle of close contact. Within that circle, low crouched, those who yearned for a smoke, produced their clay pipes ... clay pipes for if caught ... pipes and tobacco were subject to confiscation, hence the least valuable article was used. On

the east side, the baseball diamond was situated ... Other games were few and irregular ... There was a lacrosse team that never distinguished themselves, and desultory attempts at football ... The general recreation consisted in parading, backwards and forwards, up and down, on different paths. The small boys, for quite a number of small boys there were, held their small games in the north west corner of the grounds where there was a small shade tree ... There was one handball alley, patronised chiefly by the staff. The jakes was annexed to the south end with a gateway between it and the college. A pump stood ... between the handball alley and the elm. As city water was available only in ... the kitchen, the bath room and the wash room ... the pump supplied all drinking water. If

a student wanted a drink, while in the class room, he asked permission to go out to the pump... There was always a grave suspicion attached to this permission, if the boy had the reputation of being a smoker. In that case the time he was absent was closely marked. If he was too long out, and not popular with the study master, he was called forard to explain. This was frequently done by the odor of the culprit's breath ... There was a Rev. Master [Father Cherrier], who had charge of the sick room and who attributed great medicinal virtue to the pump... the water cure frequently proved successful ... The process of applying the cure was ... drastic. The patient was asked to hold his head under the spout of the pump, while His Reverence vigorously manipulated the handle ... A high board fence surrounded the grounds.



St. Basil's Church

Visitor's
Room

Parlor

To door

Office

Superior's
Bedroom

Superior's
Office

Community
Room

Stairs

Spare
Room

Main Floor
of St.
Michael's
College
insofar as
Fr. Burke
could
remember

Notes and drawings made in 1939-40.

On the afternoon of Tuesday last, the Very Rev. Father Durand, Superior-General of the Basilian Order, left for France, via New York, where he sails today.

The very rev. gentleman, as previously announced in the Irish Canadian, has been on a visit of inspection of all the houses of this Order in Canada and the United States. Father Durand's sanctity of manner, combined with his administrative ability, have won him golden opinions from all ^{with} whom he has come in contact.

The Superior-General is accompanied on his homeward journey by his secretary, Father Eugene Durand, and also by Rev. Father Morrison [i.e. Marijon], Provincial of the Basilians, who is going to spend a well-earned vacation of a few months with his confreres and friends.

IRISH CANADIAN, Thursday, July 4, 1901.

ST. MICHAEL'S COLLEGE. Very Rev. Father Marijon, Provincial; Very Rev. Father Cushing, Vice-Provincial; Rev. Father Teefty, Superior; Fathers DuMouchel, Forster, O'Neil, Sullivan, Burke, Kennedy, Cherrier, Walsh, Murray, Martin; Messrs. Carr, Plourde, McNulty, Pickett, Hughes; Rev. Chas. Collins; Messrs. Costello, T. Roach, J. Martin.

THE PARISH _{i.e.} ST. BASIL'S CHURCH, Rev. Fathers Brennan, Frachon; Mr. Perry, sacristan.

ASSUMPTION COLLEGE. Rev. Fathers McBrady (Superior), Ferguson, Guinane, Collins, Gignac, W. Roach, Plomer, Shaughnessy, Reath, Staley; Messrs. Glemet, Barrot, Gibbons, L. Staley.

PARISH _{i.e.} ASSUMPTION CHURCH, Rev. F. Semande, assistant.

NOVITIATE. Rev. Father Aboulin, Superior; Rev. Father Player, P.P. and treasurer of

residence.

SCHOLASTICATE. Rev. F. Kelly, Superior; Messrs. Rafferty, Sharpe, Murphy, Powell.

OWEN SOUND. Rev. Fathers P. Ryan (Superior), Granottier, Heydon, Buckley.

AMHERSTBURG. Rev. Father Renaud (Superior), Rev. Father Howard, assistant.

ST. ANNE'S. Rev. Fathers Grand (Superior), Côté, Christian.

PORT LAMBTON. Rev. Father O'Donohue.

THE CATHOLIC UNIVERSITY, WASHINGTON. Rev. Father A. Vaschalde.

THE CANADIAN COLLEGE, ROME. Rev. A. Montreuil.

WACO. Rev. Fathers Hayes (Superior), Finnigan, J. Ryan, Roach, T.

HOUSTON. Rev. Fathers Roche (Superior, Hurley, Pageau, Donnelly.

Copied from the IRISH CANADIAN Thursday July 4/01.

Know your University

INSTITUTE OF MEDIAEVAL STUDIES

COVERS FIELD OF MIDDLE AGES CULTURE

The Pontifical Institute of Mediaeval Studies, situated in the white north wing of St. Michael's College, is the dignified oil-burning mediaeval scholar personified. To enter you can either ring a bell or if you happen to arrive at lunch hour and nobody answers, just walk in, up a long flight of stairs, down long corridors, and finally after going up and down so many times that you haven't the faintest idea whether it was on the first or the third floor, you arrive at the quiet "dark-brown-wooded" library, where only the black hats and coats of scholastics out to lunch witness that these realms of present quiet dignity are ever inhabited.

The walls are lined with books, huge tomes

that make even a reporter want to stop for hours and make up for what she didn't do in first year mediaeval history. On the front table of the library we find a small blue leaflet which states that this library now contains practically all the great collections of the patristic and scholastic periods and thousands of volumes dealing with mediaeval times; practically a complete collection of mediaeval sources and reference books. Moreover, by modern photographic processes, a large number of manuscripts scattered throughout a score of European libraries have been copied on microfilm and photostats which are now stored in the vaults of the Institute, so that no matter what war may do to the libraries of Europe, these important works are now safe from destruction and will be available to

students and scholars in America who wish to do original research work in the culture of the Middle Ages.

But how did it start? The little blue book on the library table again has the answer. St. Michael's College had from the beginning specialized in the field of scholastic philosophy, particularly that of St. Thomas Aquinas, and in 1929 it was decided to broaden the scope of this work to include the whole range of mediaeval culture and so the Institute was founded as a graduate school. Lectures began in September of that year with ten students in attendance. The enrolment has since risen to 45 but it will always be limited since only a chosen few can hope to meet the high scholastic standards.

The Institute, rich in its distinguished faculty, its impressive list of publications

and excellent library, offers its students the opportunity of qualifying for the pontifical degrees, Licentiate and Doctorate of Mediaeval Studies.

Copied from THE VARSITY, Tuesday December 7, 1943, page 1. The editorial page carried a splendid article on the Institute.

Unless the work has been indicated all appointments included confessions in the afternoon and evening, midnight Mass, sermon, and Masses in the day time.

Hastings	Fr. Mallon
R.C.A.F.	Fr. Shook
Lindsay	Fr. Wey
St. Monica's	Fr. Rush Fr. Brezik, subdeacon at midnight Mass.
Houston, Texas	Fr. Dore
St. Matthew's	Fr. Welty, confessions in evening, preach at midnight
St. John's	Fr. McIntyre
St. Joseph's	Fr. Brezik, confessions in afternoon and evening.
Newmarket	Fr. Scollard
Christ the King Convent	Fr. MacDonald, midnight Mass
Loretto College	Fr. McLaughlin, midnight Mass

Rochester	Fr. Kelly
Ontario Hospital	Fr. Cullen, Mass at 7:00
Holy Family	Fr. Cullen, Mass at 11:00
St. Vincent's	Fr. Bondy, confessions in the afternoon and evening
St. Paul the Ap. (Maltese)	Fr. Agius
Niagara-on-the-Lake	Fr. Boland
Perpetual Help	Fr. Hanrahan
Uptergrove	Fr. Flanagan
Peterborough (Cathedral)	Fr. Regan
Midland	Fr. Klem
Jarvis Airport & Mount Carmel	Fr. Sullivan
Bracebridge	Fr. J. Ruth
Niagara Falls	Fr. Warren
Owen Sound	Fr. N. Ruth
Woodstock	Fr. O'Donnell
Port Colborne	Fr. Faught
Brechin	Fr. Dolan

Campbellford	Fr. McCarty
Grey Nuns	Dr. Phelan
Precious Blood	St. Basil's Seminary, for midnight Mass, Fr. Mc- Laughlin for Benediction on Christmas afternoon.
St. Basil's	Midnight Mass, Fr. Bondy 6-7, Fr. Forestell 8, Fr. Anglin 9-10, Fr. B. O'Donnell 11-12:10, Fr. Diemer.

Fr. John Ruth froze an ear walking five blocks from the station to the rectory in Bracebridge, arriving about 1:00 a.m. Fr. McCarty arrived at Campbellford to find that the boiler had blown out and no heat had been in the house for 48 hours with temperature 17 degrees below zero. Fr. Dore was on sick leave, Fr. Kelly had changed places with Fr. Duggan at Rochester

so that the latter could visit his former pastor, Msgr. O'Brien in Buffalo. The Msgr. is an old student of the College who keeps in touch by visiting and by getting a priest at Christmas and Easter. Fr. Dolan had changed places with Fr. W. Roach so that Fr. Roach might have the easier post at Orillia. Travel accommodation was strained and busses and trains were often hours late. Fr. Flanagan's train was three hours late leaving the Union Station, Fr. Klem took from a scheduled departure at 8:50 a.m. until 1:50 a.m. next morning to reach Midland

Annonay, le 10 juillet, 1899.

Mon cher confrère:

J'ai reçu et me suis fait traduire en Français votre travail, qui renferme des observations très judicieuses. Ce travail sera remis à la Commission chargée d'élaborer nos Constitutions et discuté avec toute la maturité que comporte l'importance des questions traitées. Je vous remercie d'avoir exprimé votre opinion sur différents points avec toute la liberté d'un bon religieux. Il est certain qu'un point de vue de la pauvreté les confrères de France sont dans un état d'infériorité bien marquée par rapport avec les confrères du Canada, qui ont, en général, des honoraires de Messes bien plus élevés. Ici le taux de nos honoraires de Messes ne dépasse pas 1,25 au 1,50. A la fin

de l'année, cela fait une différence considérable. De sorte que, ce serait avec plaisir et reconnaissance que je recevrais des honoraires de Messes de l'Amérique, si quelquefois vous ou d'autres confrères vous en aviez de reste.

Tâchez, mon cher confrère, de rétablir votre santé. J'en fais le voeu bien sincère et je le demande instamment au bon Dieu.

Agréez, mon cher confrère, l'expression de mes sentiments bien affectueuse

N. Durand

S.G.

Copied from the original in St. Michael's
College archives. Written to Father M.V.
Kelly ? or Father Greussen. See diary.

6.00 A.M.	Rising
6.20	Morning prayer and meditation
6.50	Masses and breakfast
9.00	Little Hours
10.00	Conference
11.45	Examen
12.00	Dinner
1.45 P.M.	Beads and visit
2.15	Vespers and Compline
3.00	Conference
4.00	Matins and Lauds
5.30	Spiritual reading (in private)
6.00	Supper
8.00	Night prayer, Benediction, Conference
10.00	Retiring

Preached by Father Bonaventure, a Franciscan from Texas who had preached the retreat for the confreres in Texas the year before.

INSTRUCTIONS UPON THE GENERAL AND PARTICULAR
DUTIES OF TEACHERS IN THE EDUCATION OF YOUTH
GIVEN BY THE VERY REVEREND FATHER TOURVIEILLE
SECOND SUPERIOR GENERAL OF THE CONGREGATION
OF SAINT BASIL.

Preface

... Having in March 1802, entered the first ecclesiastical school opened in the diocese, at the rectory of the parish Church of St. Symphorien, and having been transferred that same year to Annonay, to a former convent of the Cordeliers, I never left it. For fifty three years I followed all the phases of this establishment which, on an average, contained from two hundred to two hundred and fifty pupils, and for several years nearly four hundred. There is not a function connected

with the education of youth which I have not exercised according to circumstances... I have seen the influence exercised by the prefect of inspection, the professors in general, all the employees of the establishment, each in his special line, over the pupils confided to their care. I believed it my duty to profit by these observations ... To prevent their escaping my memory and to enable me to utilize them at divers times, I took note of them in my journal; and when my occupations permitted, I reunited all relating to the same employment. It seems to me that I have about completed to the best of my power, what I think useful for each to know and do in the education of young men to make them capable of corresponding to the views of God, of the Church, the family and society.

Consequently I have drawn up regulations for the titular of the various functions of the Establishment, but, I hasten to add, that there has been no interference with the Professors' Rules properly so called which we received from the hand of the Venerable M. Piconsel, Curé of Annonay and Vicar General of the diocese.

The Rule for the pupils, made by M. Actorie, first Superior of the Institution, has been modified according to the times on several points... but the basis, remains the same. Our attention and reflexion were then directed to superintendence: this was the duty in which I had first to engage in 1813, when I was given charge of St. Clare's Boarding School, which was attended by at least one hundred and thirty pupils.

When placed at the head of this Establishment in 1822, I was naturally obliged to make a special study of my own duties, those of the Prefect of Studies, the Procurator, and of each professor, from Philosophy down to the French Industrial i.e. commercial, School. I have then, after prolonged and deep reflection, put together and written out what should be done by each professor and the manner he ought to discharge the duties of his position.

At the head of each regulation are exposed the reasons in support of the various articles of which it is composed. ...

The principal of the Establishment, will have the rules for the Professors and Prefects of Superintendence, as well as for the students, read twice a year, in common.

It may, perhaps, be claimed that in Quintilian,

Rollin, Fenélon, Mgr. Dupanloup and many other authors, there may be found whatever a Headmaster, a professor and others ... should know ... but these grave and judicious authors in handing over to the public their wise lessons have had to remain at a certain height, be sparing of detail ...

I do not find myself in a similar situation: mine are family lessons; it is an older brother speaking to the younger ones, or a father opening his heart to his children, and who, far from dreading being too explicit in the regulations he transmits to them, fears on the contrary holding back any useful truth ...

CHAPTER THE FIRST

Duties common to all members of the Association.

Article I - Religious Exercises.

After rising, fixed, summer and winter, at a

quarter to five, each member of the Community will turn his thoughts to the subject of meditation given out the evening before.

At a quarter past five, all the confreres, except the masters charged with superintending the pupils, go in silence to the assembly hall for vocal prayer and meditation which will last half an hour. The prefects of superintendence will perform these exercises with the pupils under their care.

Those who are in holy orders will choose the most convenient hour for reciting the divine office and offering the Holy Sacrifice. The young confreres will assist at the Community Mass. Although the rule leaves to each the choice of an hour for saying the holy office, it will, nevertheless, be most edifying to assemble in groups after the example of our

venerated First Fathers, and to recite it in common.

The particular examination, preceded by the reading of twenty verses of the New Testament, is made daily, in common also.

In the evening the confreres are convoked to assist at spiritual reading and the reading of a subject of meditation for the following morning: this will occupy half an hour. This exercise will be preceded by the Veni Sancte Spiritus, the recital of two decades of the beads and the Invocation to the Immaculate Conception repeated ten times. The remainder of the beads will be said by each confrere at the most convenient hour.

There will be two conferences a week: the first theological, the second spiritual or pedagogical. The Superior, when not himself

the speaker, will appoint a confrere to replace him and edify his auditors.

No confrere will permit himself to remain away from a common exercise without notifying the superior or his representative either before or after the exercise, and explaining the cause of absence.

All the members of the Community will confess every week. The Rule for the Novices tells these latter what Communions are prescribed or authorized. Members of the Institute cannot without a dispensation confess to strange priests, in their place of residence. Elsewhere and on a journey, they shall, as far as possible, approach the holy tribunal once a week, addressing themselves to the parish priest of the place or to any other priest commendable for virtue.

Every month, the first Friday ... will be a day of retreat passed in the deepest recollection, in preparation for death. The ordinary duties, nowever, will be fulfilled, the members being being very faithful to the devout practices in use in the Community. On Thursday evening, vigil of the retreat, at the commencement of the common exercise the particular examination of the past month will be made: on Friday evening at this same reunion will be said the Litany of the Saints for the month begun, and finally, the Litany for a Happy Death. Every confrere will also draw for a Saint as a protector for the whole month.

The annual retreat is made during vacation. It lasts eight days. As far as possible, all members of the Institute should make it.

Five novenas are made throughout the year:

the first in preparation for the feast of Our Lady's Presentation, anniversary of the establishment of the Congregation in 1822; the second preparatory to the feast of St. Joseph; the third previous to the feast of St. Basil, patron of the Congregation kept on the 14th of June; the fourth before the feast of St. Francis of Assisi, patron of the parish in which the Mother House is situated; in the other houses the feast of the titular patron of the Chapel or Church will likewise be preceded by a novena; the fifth is made before the feast of the Sacred Heart of Jesus under whose special protection the Congregation placed itself on the day of the blessing of the monument erected in the Mother House, September the 19th, 1880...

Every confrere will make a private visit to the Blessed Sacrament every day. All the masters

when opening class, are recommended to say the Veni Sancte, to offer to God the lessons they will give and to obtain the grace of performing the exercise profitably for themselves and for their pupils.

After dinner the Community recites the Miserere while going to the Chapel, where the customary prayers are said. Before leaving all will offer to Our Lord the recreation which is about to begin that it may be spent in a holy manner.

The general Coulpe takes place four times a year: 1st during the retreat of all the assembled confreres; 2d the day before Christmas; 3d on Good Friday; 4th on the vigil of the feast of St. Basil. The novices have this exercise on the First Friday of every month.

Article II - Of Work

Rising being fixed at a quarter to five, the hour for retiring should not be later than nine o'clock. Nearly eight hours are thus given to sleep, an hour more than is generally permitted in religious communities of men or women. Medical doctors admit that seven hours of sleep suffice for persons in ordinary health. Permission to work after nine o'clock will be very rarely granted, because when work follows too closely on repasts, there is usually disorder in the digestion ... Permission to anticipate the hour for rising will be more easily given but the superior should watch over health and not relax the rule except with great prudence ...

All the time consecrated to study by the pupils, should, with stronger reason, be employed

in the same way by the Masters. Hence it is forbidden to go to each other's room, and if there is any necessity for visiting each other they will make it a duty to abridge their consultations ... During study perfect silence should reign in all the corridors ... Study will always be commenced by the Veni Sancte Spiritus and terminated with the Sub tuum.

The Masters will attend scrupulously to the preparation of the tasks given to the pupils ... During the time set apart for study they will shun all frivolous reading and writing. Novels and public sheets of a tone contrary to religion or morality are forbidden ... How could they inspire their pupils with aversion for such reading if they themselves indulged in it. Those alone who are authorized to censure bad books have them in trust, but al-

ways under lock. The reading of newspapers and periodicals in houses which receive that sort of literature may be tolerated or permitted, but only to the confreres who are already priests. Those who are not ordained, in not reading the newspapers do nothing more than conform to that most wise rule established in the Grand Seminaries of France ...

Article III - Of Recreation

... The members of the Community should, as much as possible, take their recreation together and avoid every thing that might foment and foster particular friendships ...

The conversation will always be joyous without being noisy; it may be enlivened by literary talk and the like, but everything that might wound charity or even the sensitiveness of the confreres should be avoided ... The

language will be full of propriety, simplicity and brotherly familiarity, but theeing and thouing, trivialities, buffonery and all that the Apostle includes under the head scurrilitas quae ad rem non pertinet will be banished.

Our duties forcing us to lead a sedentary life, recreation will always be taken in the open air, when weather permits. As exercise is requisite for health, walking in the avenues and playing ball are adapted for relaxation. They will dispense themselves but rarely from their walks in the open country on the days specified by rule; the promenade in company with the pupils is advised for the masters ... When the weather will not admit of taking recreation out of doors, all will assemble in the same room, when it can be done. Those who wish at this time to play checkers, chess, tritrac

or billiards may do so: cards, however, are strictly forbidden at all times. In the interests of union among the confreres, it is desirable that in each of our houses there be a common hall to used as a place of reunion.

Article IV - Of Going Abroad

Visits will be as rare as possible and none will be made without permission. Neither will any one go out without authorization. The Superior even, when in the necessity of absenting himself, will notify one of the confreres. The visits ... will also be short ... It is strongly recommended to the confreres never to leave the house without going to commend themselves to Our Lord in the Blessed Sacrament, and on their return to make another visit to thank the Divine Master for the favors He has accorded them and also to humiliate themselves

for the faults they have committed ...

A relatively considerable time will be left us during the long vacation for visiting our near relatives. The confreres will have a whole fortnight at their disposal for this purpose. But they will never pass several days in the houses of strangers without having obtained leave. They will not accept any invitations in the city without authorization. This permission will not be given frequently and only for a grave reason the value of which will be left to the Superior's judgement.

Article V - Of Repasts

Natural food is requisite for the preservation of health ... but it must be kept in mind ... that health, strength and longevity are granted to the temperate only... Without entering into details let there be sobriety

in everything, particularly in the use of wine. We do not speak of liquor and intoxicating drinks which are absolutely prohibited in the Masters' rooms. Very rarely will they allow themselves to take wine without diluting it with at least an equal quantity of water ... Except in cases of dispensation and those provided by the rule, there will always be reading during dinner and supper. Twice a year the judicious rules for repasts traced by M. Tronson in his book of particular examinations will be read.

CHAPTER II - SPECIAL DUTIES

Article I. Duties of the Superior.

Article II. Duties of the Director of Studies.

i Duties to the Superior

ii Duties to the Professors and Overseers

iii Duties to the pupils.

iv Duties to the relatives and strangers.

Article III. Duties of the Depositary.

- i Duties to the Superior.
- ii Duty of keeping accounts.
- iii Superintendence of the servants.

In the name of God, dear confreres, I conjure you to read over the preceding from time to time. Let each of you penetrate himself well with what regards his specialty. Above all I implore you to be on your guard against the inspirations of sloth and the flights of the

imagination ... Let us dear confreres, accept in a spirit of generosity the obligations of our calling ... Let us enforce on ourselves wise discipline; habit makes everything easier. Difficulties disappear when confronted by a strong and constant will, sustained by grace ... March 1881

Seen and revised

A. Fayolle.

Copied from a notebook, at one time at St. Anne's Detroit. Preface occupied pages 1-4; Chapter I pages 5-12; Chapter II pages 13-63; Conclusion pages 63-64. Most of the hortatory matter has been omitted in copying the preface, the copy of the first chapter omits only unimportant rhetorical phrases.

Eastern half of the main floor of S.M.C.

